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Siam and Laos---"The Land of the White Elephant."

MRS. ROBERT A. EVANS.

ONE writer says, "The majority of educated people do not know even the geographical position of Siam;" so there-in let many of us take comfort who have only a vague recollection of the name being associated with the map of Asia, in our geographies of youthful days. But let this fact also be a spur to our zeal and an incentive to diligence in our study of this most interesting little kingdom, basking in the tropical sun of south-east Asia, in the division of Farther India. A short strip of this country's sea-coast on the west is washed by the Indian Ocean, and another on the south, by the Gulf of Siam.

Only in comparison with northern Asiatic countries, however, may it be termed "little," for it has an area of 220,000 square miles, and is larger than Germany. French ambition and British enterprise have formed protectorates over all the surrounding provinces. These powers sustain apparently most friendly relations with Siam. But Siam has some of the greatest tin mines in the world, and also produces the larger part of the world's supply of the valuable teak wood; so it may be that these powerful neighbors may feel constrained to "protect" her by and-by. However, many real benefits usually accrue to the countries thus "protected," as well as to the countries which "protect."

The Laos States lie around the northern end of Siam—the boundary of which is very irregular—and were formerly all tributary to Siam. But the north-eastern part of the group have been absorbed into French, Indo-China, and others west of these have come under British dominion, so only those lying nearest to Siam proper, are at present subject to her. So long have the Laos States been under Siamese rule, that they are often included when Siam is mentioned.

But while the Laos States are confined by boundaries, the people are not. They have gone into Siam proper, until they comprise considerably more than one-fifth of the population there. More than another fifth are Chinese, and these are very largely the merchants and tradespeople of the kingdom. The population is not dense, as in China and India, and food, clothing and shelter in a tropical climate are easily supplied; consequently we do not find, in Siam, the deep poverty of many Asiatic countries. Neither are these conditions conducive to the development of energy and thrift, so

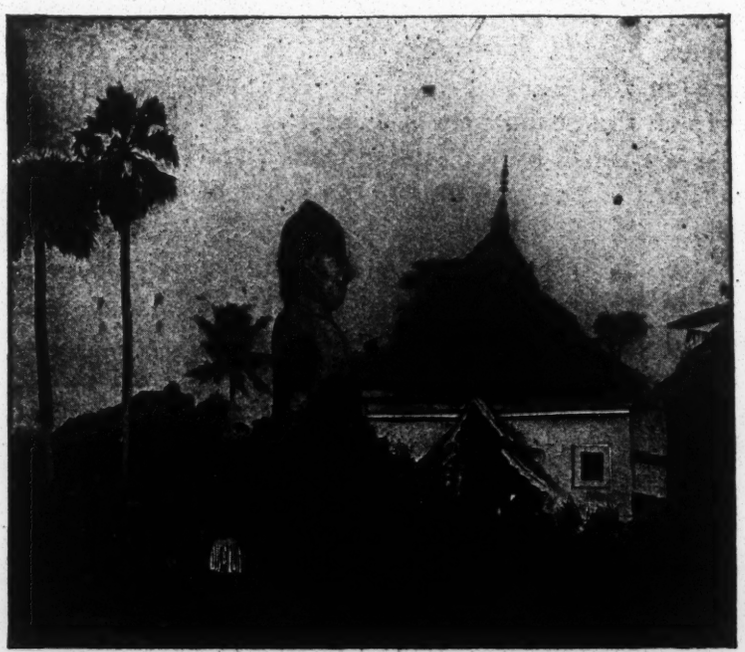
that we are really astonished to find that these people have made improvements in their land equalled in no other country of Asia, except Japan.

Should 'round-the-world tourists deviate from the beaten line of travel far enough to enter this interesting country, they would find in the capital city of Bangkok, telephones, trolley cars, electric light plants and automobiles. In the mighty forests of the interior, each hamlet has its police station, which are said to be "models of neatness—spotlessly white buildings in well-kept grounds, adorned with carefully tended flower beds and potted plants." These stations are equipped with telephones connecting with the telegraph office of some large city, and thus are in communication with all parts of the civilized world. In some parts, are native-made roads, which are spoken of as "an amazement and a delight after the ridges and hollows which are euphemistically called roads in China." Free public schools have been established throughout the land, and many of the more ambitious and wealthy young men go abroad for higher education.

Were all this progress made from the solid foundation of a Christian faith and principle, we might think there was little left to be desired. But amid all this advancement, polygamy and concubinage are openly and everywhere practiced and recognized. No attempt, practically, is made to conceal the national sins of impurity and gambling so that without a religion that forbids these things, instead of one that either openly or tacitly approves, true and lasting progress cannot be made. And this brings us to consider

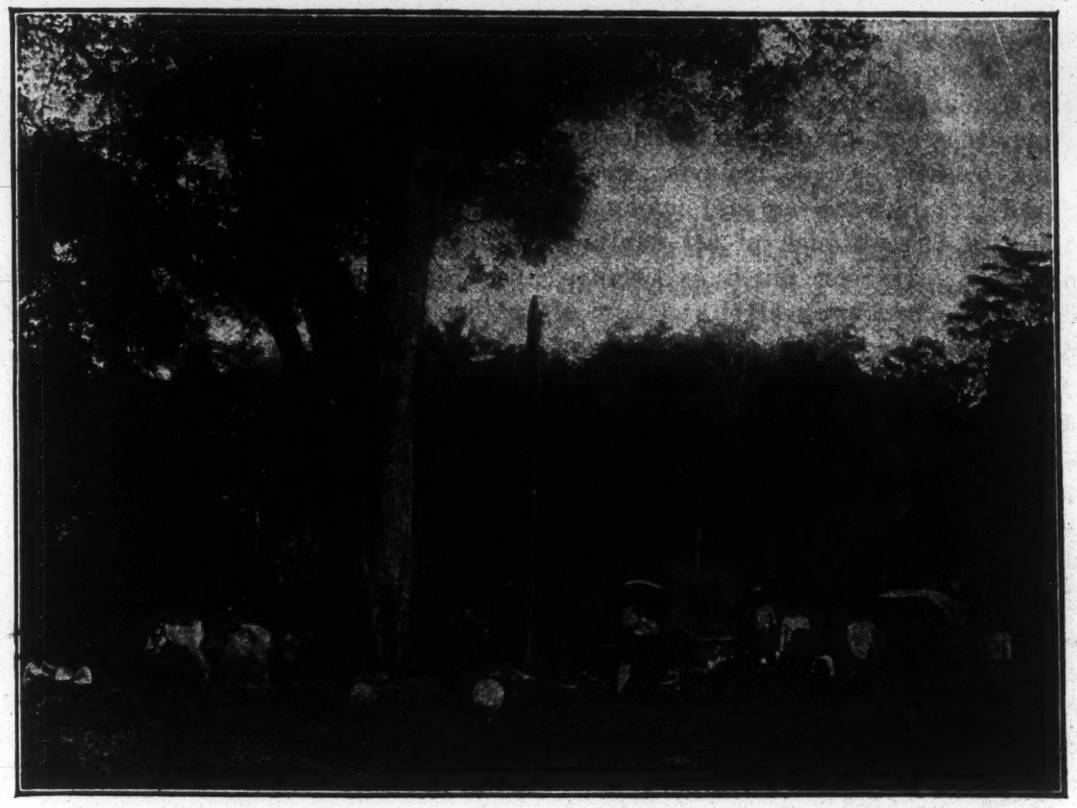
The Religion of Siam and Laos, and The Entrance of the Christian Religion.

This seems to be one spot in Asia upon which Mohammedanism has made no perceptible inroad. Buddhism has been the religion of the people for ages past. Roman Catholicism began work there some 250 years ago, but previous to the year 1818, no effort had been made to carry Protestant Christianity into Siam and Laos, and "it was given to a woman to lead God's hosts in the first effort made by any of the Protestant faith, toward the regeneration of Siam." Mrs. Ann Judson, then living in Rangoon, Burma, met some Siamese living in her city, and through them became intensely interested in their countrymen. After studying their language for a year and a half, she translated from Burmese, the catechism, a tract on Christianity and the gospel of Matthew, into Siamese. So, though she never saw their country, she first gave them the gospel. Ten years later, Dr. Carl Gutzlaff and Rev. Jacob Tomlin went to Bangkok, being the first to enter the land. On account of ill health, the latter remained but a year, and the former but three years, in



Missionary Review.

A SAMPLE OF DECAYING BUDDHISM IN SIAM.



Missionary Review.

A MISSIONARY TRAVELING IN THE INTERIOR OF SIAM.

The caravan is camping at a point six weeks distant from Bangkok. This point is on the line of the projected railway so that the days of these primitive methods of travel are numbered.

that time, however, learning the language and translating much of the New Testament. Besides this, they made an appeal so effective to American churches for missionaries, that a response came at once in the person of Rev. David Abeel, sent by the American Board of the Congregational church. Eighteen months' labor incapacitated him for further work, but in the next group of three men and their wives, which came soon after, Dr. Bradley continued in the work 38 years, and two of his daughters still remain in the field, the wives of efficient missionaries. Another most valuable missionary of those early days, was Rev. Jesse Caswell, whose ability we are told, so impressed the Prince, that he engaged him as teacher, studying under him for a year and a half Afterward when this prince became king, the effect of this training was clearly seen in his enlightened and progressive policy, really the beginning of Modern Siam.

The first missionary sent out by the Presbyterian Board was Rev. W. P. Buell in 1840. His stay was short, having to leave with his paralytic wife, and for three years, this Board was without a representative. Then Rev. Mattoon and Dr. House came with their wives, and later other reinforcements. In 1849 the first Presbyterian church in Siam was organized. This denomination now carries on all of the mission work in that country, with the exception of a limited work by the Baptists, at present comprising four congregations. This latter work was begun, and is even yet, carried on, largely among the Chinese in Siam. And, when in 1842, a treaty opened up five Chinese ports to foreigners, they, like the Congregational Board, transferred the greater part of their efforts and workers to China. The discour-

agements of the early days of work were many. The combined heat and moisture of the tropical climate were most trying to Americans and Europeans, particularly in a country where malaria, smallpox and cholera were rampant among the natives in the absence of all sanitary conditions. It took much experience, saddened by broken health and loss of life, to learn how to adapt the lives of foreigners to this climate. And of late years, the question of sanitation is coming to be considered, and its importance appreciated by the Siamese authorities, who are taking steps to improve it in the centers of population, at least.

There was much opposition during the earlier years, to the missionaries and their work, either secretly or openly, by king, priest and people. At first, so great was the prejudice against foreigners, they could not acquire property nor even rent a house to live in. The Buddhist priests, as a last resort for complaint, said that "if these foreigners were allowed to show kindness to everybody every day, their merit would soon outstrip that of the best man of the kingdom." This statement applied especially to the medical missionaries who were slowly, but surely, winning the hearts of the people. Indeed, the medical work has always been very prominent, so many of the missionaries being physicians, that the Siamese came to regard them as identical.

It was sixteen years after the first missionary entered Siam, before a single convert was baptized. Then a Chinaman—not a Siamese—professed Christ; and it is a significant fact that three of his children became Christians, one entering the ministry. Fifteen years later this Chinese convert died, and in that year the first Siamese professed conversion.

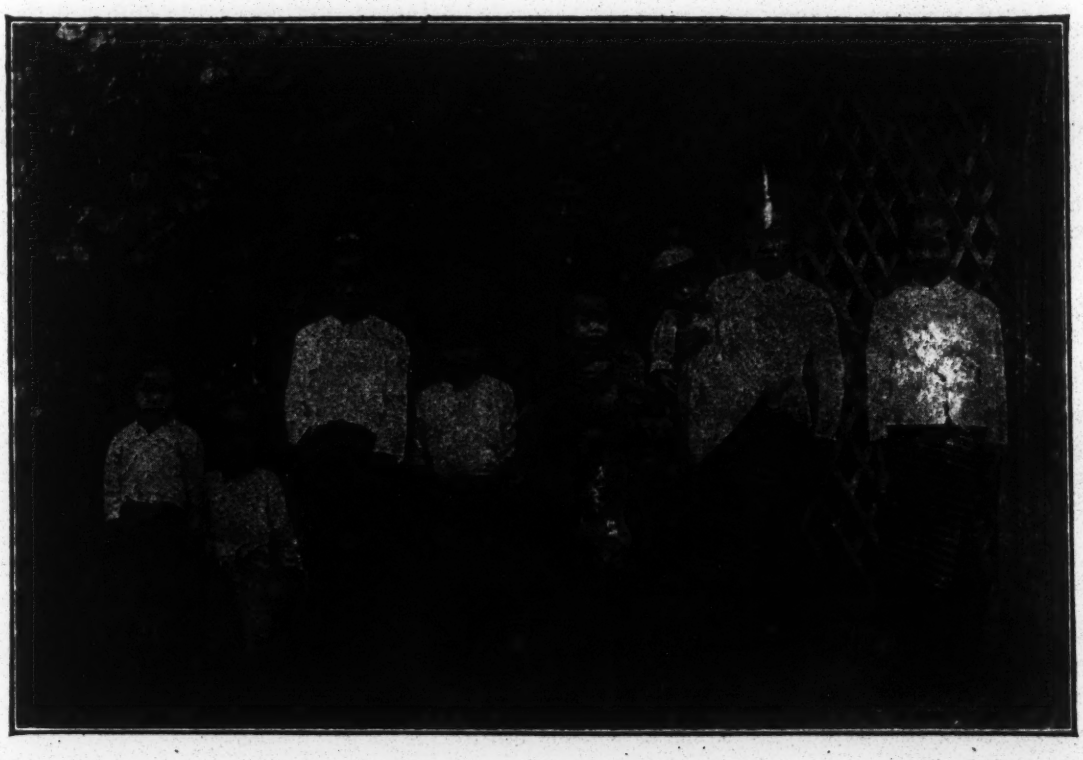
The hostile attitude of Siam's king toward foreign, especially Christian nations, added to the difficulties of that time, and it seemed that almost every obstacle, save personal violence, lay in the path of progress. But "man's extremity was God's opportunity"—the hand of death removed this king, and he was succeeded by the prince whom Rev. Caswell had taught. Friendly to the missionaries, as a prince, his friendship continued as king, and as if by magic, all hindrances began to disappear. Petty rulers no longer showed contempt, but gave respectful hearing to requests of the missionaries. Persecution of Christian converts ceased, and schools were opened in many places.

This new era of progress in Siamese missions began 58 years ago, and has witnessed marvelous changes for the better among them and the Laos people. The king who then ascended the throne, has been succeeded by his son, who follows his father's liberal and wise policies, in every way—except openly becoming a Christian—encouraging the missionaries and their work, even to the extent of making generous contributions to hospitals and schools both among the Laos people under his rule, and the Siamese. His exact words to Dr. Dunlap, ten years ago, were: "I am glad you are here working for my people, and I wish you success." In lower Siam, the Presbyterians have seven organized churches, eight schools and four hospitals. The Chinese are present in Siam in such numbers, and have so intermingled with the natives in marriage, that they are included in all the Presbyterian missions. In Bangkok, the pastor of the First church is Chinese, as is the large majority of the members in another congregation. *Even the King, himself, is said to be part Chinese.*

Beginnings and Progress of Work in the Laos States.

In the Laos States, mission work was not taken up until 1867, after a tour of exploration into a then unknown country, by Revs. Daniel McGilvary and Jonathan Wilson. These men then received appointment to open up work, and being strong, sensible and scholarly men, had great influence with the

natives. A fortunate occurence at the beginning of their work aided them. They foretold the eclipse of August, 1868, a week in advance, and the profound impression on the natives was never lost, one of the most noted Buddhist scholars there, being converted, and developing great strength and beauty of character. Other conversions following, a bright future was promised. But an interval of persecution set in, two converts becoming noble martyrs. The death of the governor ended this, and a few years later, the king in Bangkok, in response to a petition from the missionaries, made a "Proclamation of Religious Liberty to the Laos." Henceforth the new work grew rapidly; and now we find 18 organized churches with over 3,000 communicants, 26 schools and 6 hospitals, the principal centers of work being Chieng-Mai and Lakwan.



Missionary Review.

A TYPICAL LAOS CHRISTIAN FAMILY.

The Hon. Hamilton King, Consul-General from the United States to Siam, took a trip from Bangkok into Laos or Northern Siam a few years ago, and speaks in the highest terms of commendation of what the missionaries are doing for the Laos people. Mentioning first the church, school and hospital at Lakawn, he says: "In addition to this, is the wholesome life of the Christian homes, which is wielding a powerful influence for Christian living. The relations between the missionaries and the people of the country here, are most cordial." Again, writing of the first two missionaries who had been 35 years in the field, he says: "These two veterans are yet active in the work, the one pre-eminently a man of action, and the other, a man of sweet sentiment and poetic soul. The relation existing between these two men and the younger members of the mission is beautiful, while the respect and reverence with which they are looked upon by the natives, reveals the cause of much of the success of the mission work in the north." This country being far inland and therefore, comparatively removed from contact with the vices which usually accompany civilization, has been a

fruitful soil for the propagation of Christian civilization as brought to them by the missionaries.

Medical missionary work has been invaluable here, as elsewhere, because it appeals to every grade of people, from the humblest laborer to the king, breaking down their prejudice, bringing them into contact with Christian teaching, and destroying their belief in the witchery and incantations of their native doctors, and their fear of evil spirits. Four out of the first seven Laos converts were, first reached through medical treatment.

Work of Printing Presses and American Bible Society.

Another most important agency is the printing press, which each of these peoples have, doing work in their respective languages. That of the Laos people is in Chieng-Mai and is the only press in the world printing their language. The other is at Siam's capital, Bangkok. It has been in existence 48 years and has been the means of untold blessing to the Siamese. It does all the printing of the American Bible Society in this language—and in this connection must be noted the great share this Society has had in the spread of the gospel through the printed Word and other Christian literature in both Siam and Laos since the establishment of its agency in 1890. Its colporteurs find ready demand for their books, the king and his princes, even the Royal High priest of Buddhism, being friendly in their attitude, and the "common people hear them gladly."

Self-Support of These Missions.

A notable feature of the work in Siam and Laos, is the successful movement toward self-support. Rev. Arthur J. Brown, Secretary of the Presbyterian Foreign Board, says: "Siam and Laos are a splendid illustration of the feasibility of self-support when the missionaries themselves, are firm and wise in pushing it." In most places the task of changing from the former plan of foreign support, was anything but an easy one—accustomed as the natives had been, to having their children educated free in the mission schools, to receiving medical treatment without cost, as well as free evangelistic work. Indeed, in many stations—particularly in Siam—when the new regime was established, it was with the result that "many of their disciples turned back and walked no longer with them." The numerical report is still largely affected by this change, so that the large majority of the 4,000 adult communicants are in Laos. As has already been stated. the deep poverty of India and China is not found here, and the people are able to pay; but as in America, it was not a question of ability, but of willingness. So by firm, tactful persistence, the evangelistic work in both countries is self-supporting—except the itinerating expenses of the foreign missionaries, and the medical work is to a great extent. In the educational work, the plan has worked equally well, with the result that the schools are turning out a better class of graduates than before. Dr. Brown says: "Self-support in these missions is not merely a theory for the distant future, but a practical working principle for the present."

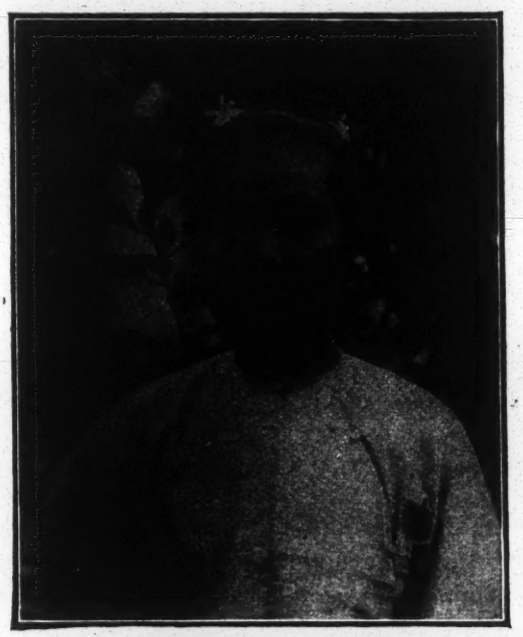
Present Government and Political Conditions.

In theory the government of these countries is an absolute monarchy. But the king of his own free-will has made it practically a constitutional monarchy. Dr. Arthur J. Brown states it most concisely thus: "He administers affairs through ten departments of state. The heads of these departments form a Council of Ministers. There are also a Council of State and a Privy Council. The king has thus surrounded himself with a considerable number of his wisest subjects, and he freely advises with them." When we consider the contrast, for example, of this policy with that of the late Sultan of Turkey, we readily perceive the wisdom of the former, and understand the widely different results of the

two. Missionaries and their property, we are assured, are as safe in Siam as if under British rule. The great "world powers," however, have sustained their reputation for political selfishness in dealing with this infant nation. And instead of using their power for influence to bring about the much-needed reforms, have in reality hindered the honest efforts of Siam itself, to do this, in ways of which space forbids our giving the interesting details.

Items of Interest and Encouragement.

Even a short sketch of Christian work in Siam would be incomplete without mention of Boon Itt. His father was a



A CHRISTIAN LAOS GIRL.

She is one of the products of the Girls' Boarding School in Chieng Mai—before marriage an assistant teacher—now queen in her home. *Missionary Review.*

Christian Chinese, and his mother the first Siamese woman to embrace Christianity. Educated in America, he returned to preach the gospel to his own people. Though permitted to do this only ten short years, when death claimed him, he left behind a tremenduous uplifting influence among the young men of Bangkok. A model building, corresponding to our Y. M. C. A. buildings in design and purpose, has been erected as a memorial to him. Dr. Brown, after his world's missionary tour, said that in no land had he met any man more distinguished than Boon Itt.

Mrs. Dunlap, who with her husband, has been on the field more than thirty years, writes most encouragingly of the progress made by the women in that time. Their position as wives, has, of course, been elevated. In their homes now are often seen dining-tables, comfortable chairs, bedsteads, musical instruments, book-cases and books; and the sewing machine, she says, is kept busy. This last fact proves that a great gain has been made in modesty; dress waists now are worn, where formerly only a sash was thrown over their bare shoulders, and even that often omitted. Even in the far interior, as the missionaries go on their itinerating tours, women ask her for patterns and for directions in making their garments, says Mrs. Dunlap. They also beg for schools for their daughters and are willing to pay the cost. The excellent mission schools for girls, as well as those for boys, are transforming Siam. The entire female teaching force in the public government schools of Bangkok, is composed of graduates of the Harriet M. House school of that city. A Siamese commissioner says he will take at sight, for government service, all the boys the mission school can educate.

One unique encouragement is the friendliness of the Buddhist priests and people, to Christianity. Oftentimes the Buddhist monks invite the missionaries into their temples, and are eager inquirers concerning the Christian religion. One fact that partially accounts for this, is that there seems to be expectation abroad in the land, of a new and more perfect incarnation of Buddha; and this leads them to first listen to the story of the Christ.

This article should not be closed without dispelling the delusion of the "White Elephant." Instead of an animal of pure white color, such as we have seen in pictures, an elephant whose body is only a little less dark than ordi,nary

with light-colored spots about the ears and top of head, and really *white eyes*, is the beast which is so highly prized, that every one found is claimed as the private property of the king.

May the delusions of sin be as thoroughly dispelled in the minds of these millions of people in the lovely land of Siam.

Kansas City, Mo.

General intelligence has increased among Siamese Women, their views of life are much broader and their sphere has been enlarged during the past twenty years.

* * *

One of the greatest hinderances to true home life is *polygamy*; but we have seen this evil modified in Siam. We hope and expect greater things in the future.

The Christian women manfest commendable interest in the welfare of the church. They are liberal in their gifts to support Christian work. A good proportion engage in Sabbath School work and some have contributed stories in print for children.

* * *

The Siamese formerly had a proverb which was in every man's mouth, "Woman is a buffalo, only man is human." The Siamese Minister of Education, in a speech at the closing exercises of the Harriet M. House school, once said, "Through the influence of your school and teaching of American missionary women; we have thrown that old proverb away, and our government is founding schools for the education of girls.

—*Missionary Review.*

"The Utah Gospel Mission and Our Relation to it."

REV, J. R. J. MILLIGAN, Cleveland, O.

THIS work was organized about 1901 by Rev. John D. Nutting of Cleveland, who had been a missionary in Utah under the Congregational Church Board.

About 1890 the Liberal Party came into power in Salt Lake City, and put the public school systems into operation. As a result many Christians thought Mission Schools, in Utah, were useless; and, for the most part, Methodists Congregationalists and Baptists, gradually closed their schools, while the Presbyterians continued theirs, and still have four in operation, in as many places, in the state—Springville, Logan, Mount Pleasant and Salt Lake City.

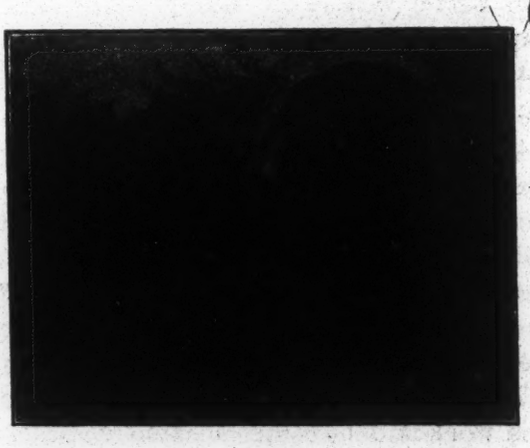
Mr. Nutting, realizing the great need of the gospel for those deluded people, and how almost impossible it was to get them to enter a Gentile house of worship, conceived the unique and practical method of carrying the gospel to them, by means of a "gospel wagon." Accordingly, he gathered about him some ministers and business men of Cleveland Ohio—of different denomination—and organized what is now known as *The Utah Gospel Mission.* The plan is to have three missionaries for each wagon, it being both their home and means of travel. They go from town to town; distribute literature in the homes and converse with the people; hold meetings in the Mormon Churches, if possible, or elsewhere; preaching on such subjects as refute the Mormon doctrines and present, at the same time the simple gospel of salvation through faith in Christ.

One peculiar feature of this work is that the missionaries receive no salary.

Mr. H. C. McClish, a missionary, on right; Rev. R. A. Hutchison, Sect. Home Mission Board, in center; Rev. J. R. J. Milligan, Pres. UtahGospel Mission, on left and wagon while tented in yard of Mrs. Newton at Mapleton, Utah.

The Mormon Church at Mapleton where we held three meetings. Rev. J. R. J. Milligan spoke the third night to about two hundred, mostly young people.

Mr. H. C. McClish, a missionary, Rev. R. A Hutchison, Sect. Home Mission Board, Rev. J. R. J. Milligan, Pres. Utah Gospel Mission, and wagon while tented in yard of Mrs. Newton at Mapleton, Utah.



Missionary Wagon Enroute. Mr. Imrie, a missionary and J. R. J. Milligan on the seat, Just leaving Mapleton for Springville, Utah.

Their expenses are paid and sufficient money is given them to provide them with clothes and other necessaries, but no salary. This is done to counteract an idea prevalent among the Mormons, that Gentile Ministers preach solely for the sake of the salaries they receive, and, also to comply with a condition on which their own missionaries are sent out, which is, that they must depend solely upon themselves for support. And it is quite true that our missionaries receive many kindnesses and are spared many rebuffs, if not hardships, when it is ascertained that they are there for the sole purpose of doing good, while receiving no financial compensation. One lady who furnished us with milk and bread for a week refused to accept pay for it and refused to accept our literature also. Her kindness in the first instance being explained by the remark, "I have two sons that are missionaries."

The writer accompanied the missionary to a Mormon home. The family was just seated at the dinner table. They knew who we were. They knew, too

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the missionary was unsalaried. And the man of the house spoke up and said: "Have you had dinner? No? Then sit right down and welcome. I know what it is to be a missionary and be hungry." And we sat down and partook of their frugal meal and were treated with as generous cordiality and hospitality as was ever accorded hungry men.

It was in 1904 that Mr. Nutting presented this work before the assembly of the United Presbyterian Church. At that same meeting it was resolved:

1 "That we co-operate with the Utah Gospel Mission believing this to be a better plan than to establish independent work in the State of Utah."

2 "That such co-operation be carried on through the Board of Home Mission." The writer was at the same time, "nominated to the active Board as a representative of the United Presbyterian Church."

The Mission at this time had two wagons. But in accord with the above resolution, another wagon was placed on the field, supplied with men and literature; and, ever since that time our church has contributed to the support of the work.

To still further show *our relation* to this work and how the mission appreciates that relation, it may not be amiss to say the writer was made President of the Association in 1906, and Rev. R. A. Hutchison D. D., the secretary of the Home Board is now a member of the "Advisory Committee."

In 1907 just after the Denver Assembly and immediately after Dr. Hutchison's election as secretary of Home Mission Board, he and the writer visited Utah and spent a week with a couple of our missionaries, Messrs. Imrie and McClish—splendid fellows—eating in the wagon, visiting the Mormon people in their homes, preaching in one of their churches and acquainting ourselves so far as possible, with Mormonism, and the character of our work as compared with the needs, and the other agencies. And it is our unqualified belief that ours is the most effective agency in operation in the Mormon territory. All are necessary. Not one should be eliminated, but all the others recognize our work as unique, and capable of accomplishing what they cannot.

We visited the Presbyterian Mission School at Springville and talked with the teachers. Rev. Murphy, Presbyterian pastor at American Fork and Rev. Lee of Spanish Fork, came and called on us. We visited the homes of the Gentiles living at Mapleton, who are families with the mission schools and congregations; and all admit the efficiency of our plan in meeting the needs of the people, and justify the belief of our assembly, that, to "co-operate with the Utah Gospel Mission is a better plan than to establish an independent work in the State of Utah."

If it were the purpose of this paper to present the *needs* and the *success* of the work we could find much to say. The need is far beyond the ordinary conception. Their religion is darkest heathenism. Their conception of God is "fleshly sensual," their catechism teaching how He is "a being with a body, parts and passion." They believe that Adam is the God of this planet; that works are essential to salvation; that sinners will have a second chance; and that their church is the only church having any authority. Brigham Roberts of United States Congress fame, in an address delivered while we were in Utah in 1907, said: "Mormonism is here because there is a real necessity for its coming here. There had been a general and complete apostacy from God's truth. There was need for divine authority to be restored to the earth; and, it is part of our pride that Mormonism has been upon this solid ground."

These people do not think they need missionaries. They think they are "the salt of the earth" and the light of the world."

Our work among them is largely seed-

sowing. The soil is not even a "thirty fold" soil as yet. But the seed is good, and God will not allow it to go entirely to waste. The young people are thinking. After preaching to an audience of over two hundred, mostly young people, from Acts 4:12, they crowded around me, six deep, and fired questions, some to entangle, others to get light, and many expressed their surprise at the simplicity and reasonableness of our gospel, and one young girl, about twenty, said, while her face shone, "I believe I accept it." Dear Women, The light is penetrating the darkness. The seed is falling on some good soil; and some day when God is ready, there will be a revival in Utah which will shake the temple in Salt Lake City, from foundation to steeple top.

Mormonism.

By Carrie Todd McLaughlin, Eskridge, Kansas.

LAST summer the attention of the people of Eskridge was forcibly turned to the subject of Mormonism by the preaching of this materialistic religion on our street by a band of "Latter Day Saints."

There is no religion on earth more devoid of spirituality or of purifying and uplifting power than Mormonism. Its God is Adam, "an exalted man," and "has a body of flesh and bones as tangible as man's" and is invested with the same carnal nature as belongs to mortals.

Its Christ is a polygamist whose wives are Mary, Martha and various other women, but why he should keep secret a matter of so great importance to the disciples of polygamy, they fail to explain. In one of his "inspired volumes," Joseph Smith says, "And you have got to learn how to be gods yourselves;" but teaches that only men who obey the "celestial law" (the law of plural marriage) can become gods. The more wives and children a man has the greater will be his glory as a god.

These men, however, did not deem it wise to say anything about polygamy to the people of Eskridge. In fact there are several things they failed to mention. In their efforts to show that "Joseph Smith was a true prophet of God" they said nothing about Spalding's "Manuscript Found," of which the "Book of Mormon" is a literal reproduction, embellished with copious ungrammatical insertions by the "prophet."

They were silent about the failure of the "Kirtland Safety Society Bank," under Smith's management, by which the "Saints" lost all the money they had deposited; nor did they relate how the "holy prophet" slunk away under cover of darkness to evade prosecution for swindling, never daring to return to Kirtland, although that place had been "revealed" to him as the "promised land" and was the seat of a $40,000 temple.

They neglected to speak of his life at Nanvoo, and of his preaching to his people, that as the earth is the Lord's, and as they were the Lord's chosen people, they had a right to take anything they could lay their hands on; and of the consequent depredations, robberies and murders committed by the "Saints" until the farmers were compelled, in self defence, to drive them out of the community.

They did not explain how the "prophet's" propensity for making love to other men's wives drove him to the necessity of receiving the "revelation" on plural marriage which has been so willingly accepted by other Mormon men with like propensities.

They said nothing about "Blood atonement," The Mountain Meadows Massacre

nor the hand cart expedition under the reign of Brigham Young.

Statistics show that Mormonism is growing very rapidly. While many people are too much enlightened to be duped by the preaching of the unintelligible jargon which comprises *Mormon theology*, nevertheless, thousands become victims of the priesthood every year. From 1700 to 2000 missionaries are kept at work constantly, and these secure 60,000 to 70,000 converts *annually*. Figures show that the Mormon church in the United States doubles its numbers every twelve years, and stands *eighth* in size among religious bodies. There are over 400,000 Mormons in the United States and only about three-fourths of these live in Utah, the remainder are scattered over every state in the Union.

The secret of their growth lies in their skill in deceiving people, an accomplishment in which they are thoroughly versed. Brigham Young disclosed the Mormon policy when he said, "We shall pull the wool over the eyes of the American people. We must be at peace with them in order to get into the Union. After that we can snap our fingers in their faces."

This policy has governed them in all their dealings with the "Gentiles." Reed Smoot most successfully "pulled the wool over the eyes" of the United States Senators when, in smooth even tones and positive language, he declared that polygamy was a dead letter. Not-with-standing the fact that less than six months before, the president of the Mormon church was fined $300 for violation of the law against polygamy, and although the testimony of those who live in their midst shows, without a doubt, that plural marriages are constantly, but secretly taking place, yet the leaders of our national affairs stepped right into the trap which Smoot had set for them; or else they betrayed the confidence of the people of the United States, who gave them the position of trust which they hold.

It was in the pursuance of this policy, that Smoot condemned polygamy before the Senate. Smoot could no more be an apostle in the Mormon church if he did not sanction polygamy, than the king of England can become president of the United States. The law of "celestial marriage" is a fundamental doctrine of the Mormon church, just as much as baptism or any other essential principle, and cannot be annulled without overthrowing Mormonism. One of the twelve apostles of the Mormon church, in an address before a convention of young people's societies, not long ago said: "Belief in polygamy is as much a part of the Mormon faith today, as it ever was, and we cannot deny this part of the Mormon belief, without at the same time, denying the prophet, Joseph Smith."

Joseph F. Smith, the president of the church, who admits that he is living with five wives, made the same declaration in a sermon three years ago. In many other instances, their leaders are known to have urged the people to sustain the principle of polygamy, in spite of everything. And yet, they positively declare, before the "Gentiles," that polygamy is a dead letter.

The political power of Mormonism, at the present, is no insignificant matter; and their vote is no small item to crafty politicians. They control Utah, Idaho, Wyoming and Arizona, and very nearly hold the balance of power in three or four other states, and if the politicians continue to sacrifice our country for the Mormon vote, these disciples of Brigham Young will soon be "snapping their fingers in our faces."

Foreign News Budget.

Egypt.

American Mission, Zagazig.

Dear Friends:—

Our little congregation has been stricken by the sudden death of one of its members. On Monday morning, a messenger came to the door, asking for the minister, and seeing his excitement, I asked what it meant. He said, "May the Lord spare your life, and keep you all from harm," then repeated the name of the deceased. We understood that Sitt Menna or (Um Samuel) the mother of Samuel, as we called her, had been called home, and he had been sent for the minister. The home to which we were called, is about one half hour by train, from here, and since the burial must take place before sundown, haste was required in our preparations. On reaching her home, we found that the deceased had been in perfect health and even when she retired was in a happy frame of mind. She made no complaint of any kind, and invited her little grandson to sleep with her. About midnight, her son, who was near, was aroused from his sleep, by hearing an unusual sound, followed by a cry of fright from the child. On going to comfort the child, he spoke to the mother, but received no answer; then noticing her more carefully, found the pulse was still, and all signs of life were gone. The suddenness of the death called out the sympathy of all who knew her and made us all feel that "we know not the day nor the hour wherein the Son of Man cometh."

As in the times of old, it is the custom here to mourn for forty days after a death occurs in a family. But the special days are the third day, the 8th; 15th, and 40th. Many of their friends and neighbors show their sympathy by spending all, or a part of the special days with the mourning family. We try also, to observe these days, especially because there is such a good opportunity to preach the gospel to so many people, most of whom, would not think of coming to hear the Word at any of our meetings. And in this house, it has been a great pleasure to us, to hear the testimony, Christian and Moslem alike, to the superior character manifested in the life of the *Mother of Samuel.* One said that she never took the oath, and yet we all believed what she would say, more than any one else, whether they swore by the Prophet or the Virgin.

So help us, Lord, to be prepared to meet our Master and to give in our account with joy, whether it be at midnight, at cock crowing or in the morning.

Yours Sincerely,

M. R. Hart.

(Later, from same writer.)

American Mission, Zagazig.

Dear Friends:—

One week ago last Sabbath, we had a very pleasant communion service here in Zagazig, and our hearts were made glad over the reception into the church, of a young man and also a young woman. These, we feel, are really the first fruits of our school work here. Eight years ago, they were little school children, on whom we did not have right to any *special* claim, but "the entrance of Thy Word giveth Light," and today, they are both doing good work for the Master. A great cause for thankfulness and gratitude is the profession of one of these in the words, "I willingly *separate* myself for Jesus Christ."

One week later, communion services were conducted in a village about one half hour distant. Here the children crowd around to see the strange people who have come to spend the day in their town, and one's heart aches to see the unkept condition of these poor little ones, living on, happily, from day to day, in their ignorance, never dreaming of any better or higher aims in life. Their horizon encloses but a few acres and their ideal almighty, is the gentleman who commands a large number of subordinates, or the lady who wears a great many jewels. The fact that Christ died for these, and that the doors of their hearts are open to us, pressed hard upon me. Then some of the women, who are little the superior of the children, in intelligence, said, "are these not worthy

of a teacher? You could get them a teacher if you wished." I felt as though I could willingly give up my furlough home, and spend the year in this town.

Oh, that we could make our lives tell for more—there is so much need, and precious souls are passing rapidly away.

Yours sincerely, M. R. Hart.

——

Beni Suef, Egypt.

My Dear Friends:—

I just came home from the weekly meeting for Women. Dont' you want to hear about it?

God has most abundantly blessed our *tiniest* efforts this fall, so far as the work for Women and Girls is concerned. It seemed as though we could get no hold on them before, but may be we expected the seed to sprout too soon. In October, a Copt, who owned and supported a girls' school here, asked us to take it over in the name of the Mission, which we did. At his invitation, I had been teaching in this school for about two years, but it was not satisfactory at all, as our ideas of an ideal school were so vastly different. Before that time, we had no place to hold a meeting of any kind for women and girls, but now, since the school is *ours*, we are enjoying freedom in many ways.

Since October, the number of school girls has increasd till we cannot admit any more. We have 100 girls for two teachers to manage. We have a Sabbath School with an attendance of 50, a Bible class who are contesting to see which will be able to repeat the most Bible stories by Easter time, and a weekly prayer meeting of about 70 women, or large girls.

The women are a little shy about taking part, but the girls enjoy it immensely. We teach them a verse each day, to repeat at the next meeting, and the women try quite hard to not let the girls get ahead of them. It did my heart so much good today, to see little Zuza, a Mohammedan girl, singing the Psalms at the top of her voice and to hear her voice above the rest repeating the verse, "Create in me a clean heart, O God, and renew a right spirit within me." The one who pays the best attention, gets to take up the collection, and it was she, today. I announced, just before it was lifted, that it would be given to Miss Smith for the Orphanage, and it amounted to $2.60, and some expressed sorrow that they had not known before that we were going to take up a collection. One old Coptic grandmother, who used to be so afraid of us, said, "I'll be glad to give to this meeting, or an orphanage. It is not forbidden, as your church is." They have an idea that this is still their school, and many come, who would not enter our church at all, but never mind, they hear the Gospel and come as regularly as can be. Some have the idea that it is a meeting for the aristocratic of Beni Suef, only, and only the best families are coming. But we can't accomodate any more, and if the poor ones came, some of the rich ones might stop, so we hope to wait until we can get a Bible Reader to help. She can teach in the poor homes, when she cannot in rich ones . Last week, we had the ladies from two of the largest harems in town.

Zuza, whom I mentioned, has begged us to intercede with her parents that she may be allowed to come to Sabbath School, but since she hears the lessons reviewed on Monday a. m., and gets so much Bible any way, we were afraid we might lose her altogether, so told her "No, she must obey her parents." When her father heard this, he wasn't so much afraid of us, and now allows her to sing the Psalms again. For a while, he didn't allow her to do this. Her father is so pleased with the change in her, since she started to school, and she is so polite, and a splendid example in school to the other girls who love her very much.

The women here, seem more ready to hear the Gospel, because they have been so neglected.. I think there has never been a Bible woman in Beni Suef, and the women seem hungry for the truth. The greatest need now, is for more workers. The two teachers have their hands full, and the only helper is a woman with 6 children, and all her own work to look after, but she is a tireless worker, and because of her beautiful character and the fact that her husband has a high position in the Government, her influence among the women is very great. Pray that the Lord may send us a lady missionary and a Bible worker, to enter these open doors, which we have not been able to enter this year, on account of lack of workers.

Bessie McCrory Walker.

——

Luxor.

The Commencement exercises at the Girls' Boarding School, were held on the eighth of January, and proved to be

an event of great interest to many. The program, as it had been planned by Miss Buchanan, differed from all those of previous years. Instead of the girls having special recitations, essays, etc., the actual work of the class rooms was exhibited. Class recitations in the common branches of study, displayed the kind of work that has been done daily by the pupils. Those who participated in the exercises were the primary classes and the graduating class, the intermediates being omitted. Thus, the progress made in learning, from the beginning to the end of the school course, was shown to good advantage.

The chapel and an adjoining room were well filled with eager and attentive listeners. Parents and friends of the pupils were there, many having come from other villages. The Mohammedan mayors of several neighboring towns, honored the occasion with their presence. A number of English and American friends, some of them tourists, and some residents of Luxor, showed their interest in the work of the school by their attendance. Among these, were several persons of distinction. One of them, Dr. Colin Campbell of Dundee, Scotland, an Egyptologist of some note presented the diplomas, a class of six girls being graduated.

The results of the commencement as to its effects upon the audience, were very gratifying. The native community seemed more than pleased with what they saw of the fruits of female education. Heretofore, partiality to boys, and the sentiment that the advent of a girl into the home is a misfortune, has been very marked, but this exhibition of what girls could do and be, through proper training wrought something of a change in the minds of the parents, and the exclamation heard from many was, "Lord, give me a girl!"

With the opening of the new term, have come many applications from parents for the admission of their daughters into the school. Among these, we are pleased to note, are several Mohammedan families.

But not only the native community were favorably impressed; there were others also, whose points of view were decidedly changed and to whom the occasion was something of a revelation. One of the tourists, on leaving, made the remark, "well, I never believed in foreign missions before. I always thought there was plenty to do at home, but now I've changed my mind."

Several times of late, we have been encouraged by hearing indirectly, expressions of the appreciation felt by the native people, of the efforts of the missionaries. Only this morning, a tourist, who called, said that everywhere she went she heard the work of the mission highly praised. On the train, she had conversed with a young man who had been trained in Assiut college, and he expressed the opinion that the American Mission had done more for Egypt than England, with its government and its schools. "Those who attend the government schools," he said, "learn to drink and smoke, but we, who have attended American schools are taught that those things are wrong, and are trained to love temperance and uprightness."

We are sorry to write that Miss Buchanan was compelled to spend part of her vacation in her room, suffering from a severe attack of tonsilitis and influenza. We are grateful, however, that she has recovered, and is able to be at work again.

Mr. McGill has recently begun his work in the villages, visiting schools, and sometimes holding special meetings in the churches. Not having completed his Arabic course of study yet, he does not expect to do much preaching except through an interpreter, but he hopes to have the help of some of the native pastors in holding evangelistic services. The Dahabeah "Ibis" is his place of retirement in the evenings. It is now at Suhag, coming towards Luxor, where it will probably arrive early in the spring. The missionary finds much of encouragement as he goes from place to place, yet everywhere can be seen the need for more *real prayer*. May the Lord grant to all His servants, both here and at home, a great out-pouring of the spirit of prayer and supplication, till we shall all make manifest to Him that we really desire the revival He is waiting to send.

Yours in Christ,

(Mrs.) Flora K. McGill.

Our readers have, in a recent number of the Women's Missionary Magazine, had an interesting story of the Fowler Orphanage, and will doubtless enjoy the following. Eds.

Cairo,

During Synod meeting, Miss Smith invited the pastor to the orphanage, for tea, one afternoon. She wanted them to

see the orphans and the work, so that they could tell their church members about it, and get them more interested in giving.

Over thirty of them came. After they had a cup of tea and a biscuit, they were taken through the house to see how the orphans lived.

Then, at their own suggestion, they went down into an open room at side of court and had a devotional meeting. The thirty-six orphan girls joined them, and their voices sounded very sweet in the singing.

While the meeting was going on, a white-turbaned sheikh, or elder, felt moved to give something towards the work and slipped up to the leader and gave him a *gold pound.* That put the leader in the notion also, and when he got up to say a few closing words, he turned to Miss Smith and told her he had a gift of *two pounds* for her work. Before he got the words out, another man jumped up and said he wanted to add a pound to that. Then another, and another crowded up until they had given twenty pounds or *one hundred dollars.*

It was all spontaneous and they seemed to be very happy in giving. The orphanage is a line of work that appeals to them, and when anything appeals strongly enough, they are ready to give.

The giving filled their hearts with joy.

Strange, how much joy we allow ourselves to miss in the world, by refusing to give to the Lord's work.

Ella M. Barnes.

India.

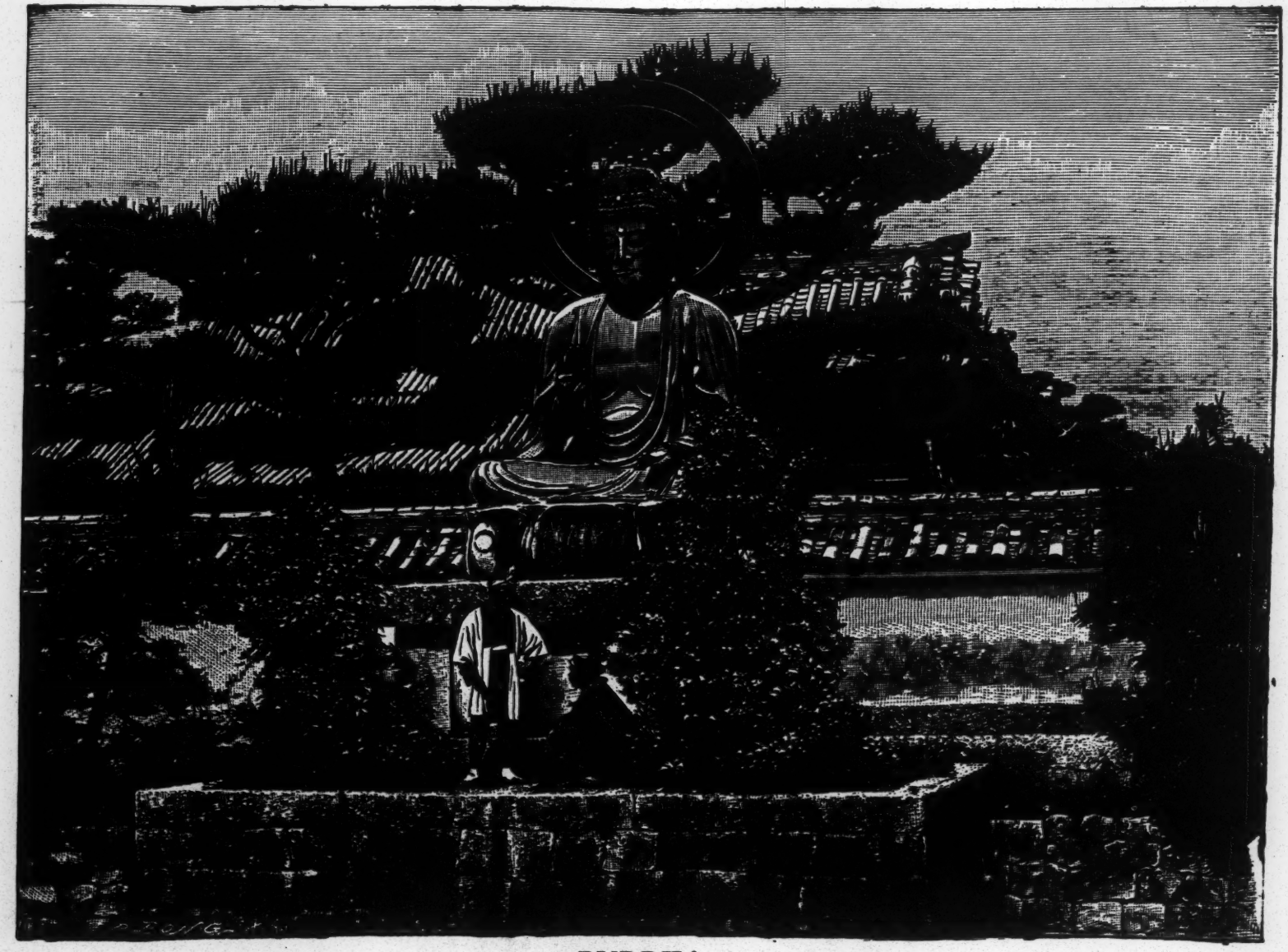
Pasrur, India,

Dear Friends:—

You will perhaps be interested in hearing of some of the courtships in the Girls Industrial Home—if such they can be called. A young man from Rawal Pindi wanted a wife and so did one from Khangah Dogran. After consultation with the missionaries, who had presented the requests, I chose the girls who I thought best suited. Both young men wished to see their prospective brides before marrying them. I said that they might come, but I was not at all sure that they would get to see the girls' faces. It is not the custom of the country, and our Christian girls, as well as others, dislike to display their faces—when they are to do so in order to be looked at, and especially on such an occasion. The girls and women of India all wear a sort of veil or shawl head-dress, and they find these most convenient when they wish to hide their faces.

First, the young man from Rawal Pindi came, and I called the girl in to see him. At once he asked if he might see a number of girls, in order to choose one. I said "No," I had chosen the one I thought best suited and she would be the only one from the school he could get. It was for him to say whether he wanted her or not. I said, "you have not much of an education. The most of our girls have more than you have. In that way, this girl is best suited." He answered, "I haven't read far in school, but I have great experience." As the conversation was getting embarrassing for the girl, she was allowed to leave the room. The young man said that he had not had a good look at her. He was assured that she was better looking than he was, himself. She was dark, but so was he, and "the pot cannot call the kettle black." After he went back to Pindi, he wrote that if he could be assured that the girl was not *cross-eyed*, because of which she hid her face, he would marry her.

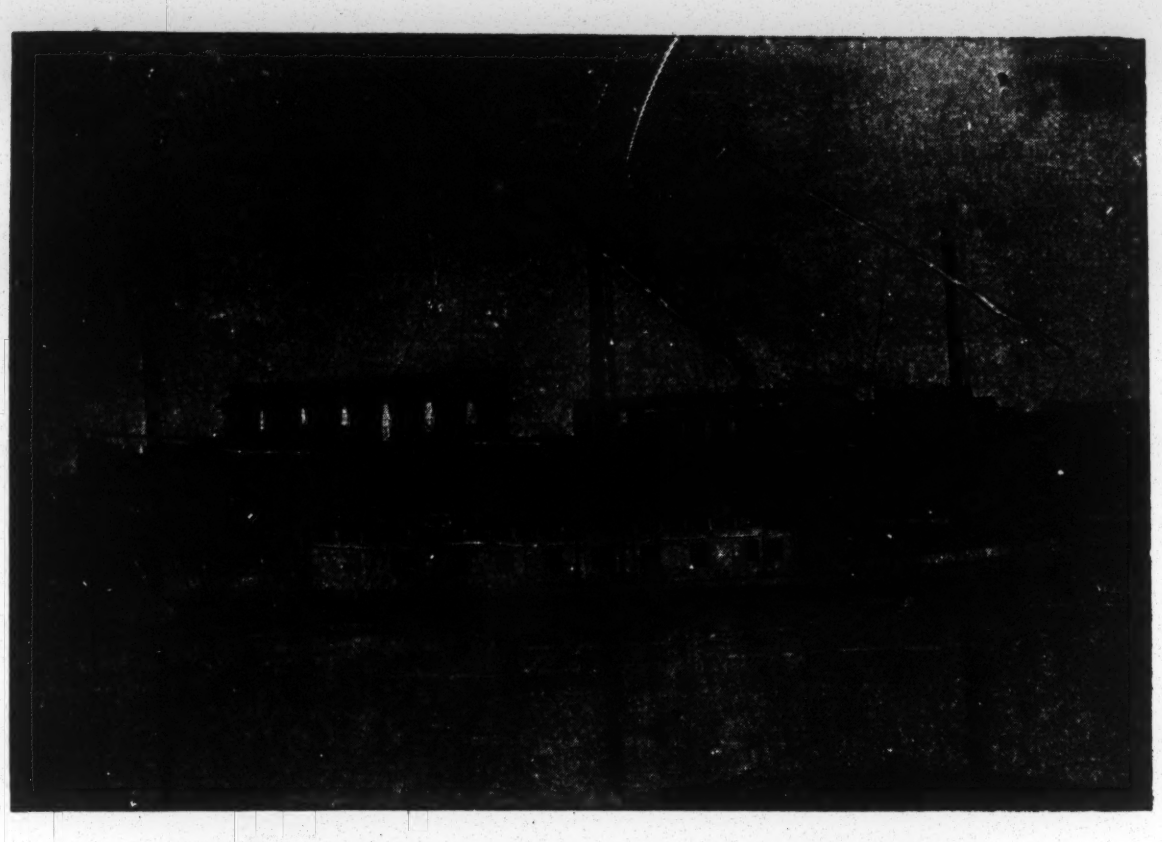
The young man from Khangah Dogran, also came to see the one who had been selected for him. When he entered the room the girl hid her face. When he was talking to me, she took a good look at him, but when he looked at her, he saw nothing but the veil. He began by saying, "my friends think I am doing quite a foolish thing to marry an orphan. It is counted quite a disgrace among us, but if she is a good girl I don't object." I said, "It is not her fault that she is an orphan, and as to the disgrace, we are continually getting applications for our girls." I told him that she was quite dark, but that all down country people are darker than the people of the Punjab. After some time, I told the girl she might go, thinking he would see how nice and tall she was, and might be satisfied with a back view. He said, "I have not seen her face, and I have come a long distance." I explained the difficulty, but he was not satisfied. I planned to have one of the teachers call her out of the side gate on an errand. He was to leave the house from one of the back doors with me, and come on the girl unawares, as she passed. He said "my shoes are at the front." I said "go get them, and come." As he delayed, I went to see what had happened, and I



BUDDHA.

Buddhism has lasted twenty-four centuries. Its adherents are estimated at about five hundred millions.

(See article, Siam and Laos, this number.)



The Boat "Ibis" on the Nile in our own Egyptian Mission.

TRAVELING IN SIAM AND LAOS.
Rev. John Carrington, Agent American Bible Society.

METHODS EMPLOYED TO CARRY THE WORD OF GOD.

IN OUR OWN LAND WE HAVE THE "GOSPEL WAGON" AND THE "GOSPEL AUTO."

saw him standing in front of the girl, while the teacher was pulling wildly at her, in order to give a front view. One of the girls in the tubercular camp in front of the house, was waving her hands and shouting "Come girls! Look, look." I first switched her to insure no farther "looking," and then went to the rescue of the girl. When she tried to get in at the school gate, she found that the girls had locked it on her. The young man then listened to a lecture on the social customs of the country.

After he went home, he said that the girl was black, and that she was an orphan, but it seemed to be the Lord's will for him to marry her. The double wedding is soon to take place.

There are six more applications on hand for wives for ministers, teachers, a farmer and a cook.

Sincerely, E. Josephine Martin.

Avalon School.
Pathankote.

Some of you may remember hearing about the little orphan girl, who came to us a year ago, whom we called Hope. Her parents were Mohammedans. A scheming fellow-religionist got possession of the father's money, but the Lord saved the girl from his clutches, and sent her, through some kind friends, to us. She came—a bitter Mohammedan, declaring she would have nothing to do with the Christians. Before she had been here very long, Hope acknowledged that the Christians were very good to her, and that some day she would become a Christian.

Now she *wants* to be a Christian, and seems to have a very clear idea of what Christ did for her. She seems a little young, to be baptized—only six or seven, and just a year in contact with Christianity—but she declares she loves Jesus. But for all her youth, she has learned much evil. Oh, that we might save more of such for Jesus! Pray that Hope may be much used among her own people.

We might have many more girls in this school if we had the room, perhaps some more such as Hope, but, at least, many more Christian girls, to train up for the work of the Lord. As it is, I am compelled to refuse almost every application for admission, owing to our cramped condition. True, there is a little enlargement going on at present, but it will make it rather more healthful for those we already have than to allow us to take in many more girls.

We need more room for both girls and teachers very much.

Laura Cleland,

Lyallpur District, India.
(In Camp.)

Mrs. Nasar Ali is with me this winter in this district and she is much stirred up by finding so many women so ignorant. So she wished to write a letter placing the situation before the supporters of the mission work.

She thinks that if you only knew and understood how important and large the Lyallpur district is, you would not expect two mission ladies to teach these hundreds of women. She thinks that instead of two ladies there should be three or four and she knows there would be room for that many to live in the house. So that when, as is the case now, there are but two and one has to go away to examine schools or to help in a Bible school or to the hills, or maybe have a day or more fever, the work would go on. One perhaps for the villages, nearly one hundred, that can be visited from Lyallpur so that they might be visited once a month at least, instead of most of them but once or twice in the year.

One or two for district work to take tents and go to those too far away to reach from Lyallpur without staying out over night; these to work in the summer from bungalows in the district. These are rest houses, built for the use of canal and Government officers but we could get leave to stay in them a few days, when they are not otherwise in use.

And one for the city work or to be at the house to see the women who come to see us when they come to the city, and too often find us 'out'.

But if you cannot send so many ladies, then please give each one there is an Indian assistant to work with her, and for each couple a horse and buggy is needed, so that the people who live in the villages may be reached.

Then one might hope that the women would have a chance to be taught.

N. J. Spencer.

The following letter is from the native sister refered to above.

Dear Sisters in Christ:—

I have been living for eight years in one of the cities of Bar, and have tried my best in spreading up the Gospel amongst the women of this city. As there is only one missionary lady in the

station so I was asked to help her in preaching the word of Christ amongst the women of the villages of this district. I have visited many villages with Miss N. J. Spencer, and have come to know that there are many women who are quite ignorant, and they require much training. It is impossible for one or two ladies to look over the work both in villages, and in city. So there is a great want of two or three ladies more.

It is of great importance to train women, because the training of children mainly depends upon mothers. There is a well known proverb, "that the blind can not lead the blind." consequently an ignorant mother can not train her children. The mother is generally the child's first teacher and face of mother is the child's first lesson book. So it is of great importance that some work may be done amongst the women of this district.

Do not cease to pray for the women of this district and oblige us by giving some money for this good work.

Mrs. Nasar Ali,
(wife of Rev. PaulNasar Ali.)

Khangah Dogran, Punjab, India.

Dear Friends:—

You who have the privilege of attending a regular Missionary Society's meetings should be interested in the beginning of this work here among your India sisters. These have been established for some time in stations where missionaries could attend and keep things going. But lately the effort has been made to have these weekly or monthly meetings carried on in the villages where there is no missionary in regular attendance and where only one woman, possibly, of the society can read.

We feel like insisting on the wife of a worker carrying on such a society among her women, as she is often one who can read. Often, however, the one most able to do this work, is the least disposed to do it. It is of a society whose leader can not read that I want to write you now. She is the wife of one of our self supporting pastors.

Our camp was at her village when we had the privilege of attending the meeting of the month. We were called about noon and told that the women were ready. This meant that they had hurried up the morning work. As you know, many of our Christian women still do the sweeper's work for the caste people of their village or city,. Then their own house work was finished up—the countless duties of the mother attended to, the bread prepared and sent or taken to the field to the men. Now the tired women have a little leisure in the middle of the day, since the sugar cane is made up and the cotton crop picked. So we are called in to sit in the circle of bright-faced women who have put on their clean head dress today in our honor.

They give us a bed while they themselves sit on matting on the ground—their leader on a little stool. She began with a psalm that had been taught to the women. Thus, all could join in the singing. Leader then prayed before beginning her subject: "The Birth of Christ." Her talk took the form of questions. To be sure she sometimes had to answer her own questions, yet the women showed that they had been taught well. Each member recited a verse of scripture. Then an opportunity was given for voluntary prayers. Two responded, beside the leader. We were so pleased at this, for it will mean so much when our poor women learn to pray for themselves. So often they do not know how to ask.

After another song, Miss Jane Martin gave them encouragement in their work. She told them of the Home Societies, of how their Thank-offering would be used of what a help this meeting would be to them in their Spiritual life. May there be many such societies.

Lovingly, Henrietta Cowden.

Sialkot,

April is always a busy month with meetings, committees, etc. I went to Lyallpur on the 2rd, to attend a joint conference of our three Presbyterial W. M. Societies. One day was devoted to the business of the Presbyterials, when each held a separate meeting.

I left Lyallpur on the night of the 6th, and reached Sialkot the next day, having gone via Jhelum, to say "good bye" to Mrs. Stewart and the Doctor, who were leaving for America in a few days.

While in Lyallpur. I received a request from the Sargodha missionaries to assist them in their District Bible school, as Miss Anderson's voice had given out, and she could not teach. Accordingly, after ten days in Sialkot, I again started out and was in Sargodha until the evening of the 26th.

I received a letter while in Sargodha, saying that the examination in Bible of the Girl's School in Zafarwal should be held early in May, as their Bible School

was to begin on the 6th. So after two days in Sialkot, I again went away, this time not by rail, but in my own pony trap, over a country road, some twenty-six miles. This was Saturday and the examination was to be held on Monday, so there was the blessed day for rest between, and what a boon it was!

I remained over Tuesday for a bit more rest as I was beginning to feel the strain of the constant excitement, here and there.

I had arranged before going to Zafarwal, to begin a Bible School here in Sialkot City for the workers, and other women who live in the city. I returned on Wednesday, but the class did not materialize until today, the 10th of May.

From April 3rd. to May 10th, I have spent seventeen full days in my own station.

This shows a glimpse of how our time goes. This is not a sample of every month, but we do have a lot of going and coming almost every month.

Elizabeth McCahon.

Dharmsala,

Dear Readers:

Last week, Miss Alexander, Miss Bennett and myself came here, and are with Mrs. Campbell for the summer, in Carleton Cottage, high up in the mountains near the snows. We had a sixty mile drive from Pathankote over a mountain road and feasted our eyes on the scenery all the way—the rushing streams, the rocks, the pines, wild roses and oleanders, and here on these Dharmsala hills, the rhododendron trees with bright, red blossoms. There will be three other households on this hill near by us.

In the Girl's Boarding School, at Sialkot, where our home has been since coming to India, last fall, there was a revival which began with meetings March 18th—a revival in answer to prayer. It is hard to write of how the blessing came to all the girls, but by praise and communion with God, they were brought nearer to Him. Girls who before, were careless and disobedient became so anxious to do what is right. One who has taught Hindu and Mohammedan girls in the city school, was in prayer one morning and in an agony of sorrow because she felt she had done so little to bring her pupils to Christ, but suddenly was comforted and claimed victory.

Several girls from the city schools, were out at the meetings, and two have since asked to become Christians. They have had to leave their homes and we have seen something of what it costs, but have seen too, the power of Christ in their lives. Others wished to come out, too, but are under the control of their parents.

This awakening resulted in some evangelistic work. The Christian servant and boys from the C. T. I., went out and held meetings in the streets of the city, and in villages—once, at least, by invitation.

Miss Bennet and I each, once accompanied the teachers and a Christian woman to a village near by, where the people asked us to return and asked for a girl's school to be started among them.

Miss Corbett and Miss Margaret Wilson were in the Pasrur school to hold meeting there.

On our way here, we visited Miss Cleland and the school in Pathankote—seeing the thirty five Christian girls of the boarding department, and we were out at Madhopur with the Misses Wilson, over Sabbath.

We will go down to the plains next fall and hope to be ready for work among the people.

Yours for the evangelization of India,

Belle Hamilton.

Annual Meeting.

Of the Women's General Missionary Society of the United Presbyterian Church of North America---May 28th, 1909.

THE annual meeting of the Women's General Missionary Society of the United Presbyterian Church of North America, was held Friday, May 28th, 1909, in Calvin Hall, Publication Building, Pittsburgh, Pa. First Vice President, Miss E. D. Brown, presided and conducted devotional exercises, Mrs. T. C. McKelvey and Mrs. J. J. Porter leading in prayer. The following delegates and members of the Board were present:

Mrs. T. C. McKelvey, Miss Peet, Miss Hutchman, Miss Kennedy, Miss Wishart, Miss Littell, Mrs. Waldie, Mrs. Walker, Mrs. Miller, Miss George, Mrs. Butler, Mrs. Riley, Miss Boleton, Mrs. Robinson, Mrs. Shultz, Mrs. Karns, Mrs. J. P. Scott, Mrs. Schriner, Mrs. F. J. Scott, Miss Hutchison, Mrs. Price, Mrs. Lambie, Mrs. Vincent, Mrs. Carothers, Miss Brown, Mrs. J. B. Hill, Mrs. Yourd, Mrs. Campbell, Mrs. Porter, Mrs. J. S. Hill, Mrs. Alexander, Mrs. Stevenson, Mrs. Morton, Miss McNall, and Mrs. Crawford. Several Life members, including Mrs. M. M. Patterson, Miss Wallace, and others, were also present.

Mrs. J. B. Hill presented the business of the Convention for approval and on motion, the following reports were adopted

Report of Statistical Secretary; Home Missionaries' Children; Recording Secretary; Treasurer; Finance Committee; Home and Ministerial Relief; Parsonage; Freedmen's; Foreign; Thank Offering; Young Women; Editor of Junior Missionary Magazine; Business Manager Junior Missionary Magazine; Literature Secretary; Temperance Secretary; Women's Missionary Magazine.

Recommendation of Women's Missionary Magazine Committee, that the number of members of this Committee be four, in place of five, was on motion, adopted.

Report of the Nominating Committee was read. President, Mrs. J. W. Ashwood; First Vice President, Mrs. J. R. Logue; Second Vice President. Miss Irma G. Allen; Secretary. Mrs. J. T. Logue; Treasurer, Mrs. J. B. Hill.

For Board Directors, Mrs. Annie R. Herron, Mrs. H. C. Campbell, Mrs. Porter, Mrs. Crawford, Mrs. Alexander.

Report of Committee on Recommendations was adopted.

Report of Women's Association was adopted.

On motion, as the Railroad Secretary was absent attending the General Assembly, the Railroad Committee be allowed to report. The Trunk Line Passenger Association was the only Association granting any reduction in rates, and 95 certificates were validated.

Mrs. Yourd, on behalf of Railroad Committee, asked whether the Committee should continue to ask for rates, and on motion the matter of application for reduced rates for next Convention be left to the discretion of Railroad Committee. Carried.

Junior Secretary asked that in adopting her report, the figures be given as $15,786 in place of 15,104, number of members. The report, as corrected, was adopted.

It was moved and carried that the request of the foreign missionaries be granted and that two members of the Board visit the foreign field and that they be sent as soon as possible and the General Missionary Society be responsible for the expenses. Amended by Mrs. T. C. McKelvey. "The funds to be provided by special contribution." The motion as amended carried.

Report of Committee on Memorial was adopted.

Mrs. H. C. Campbell announced that either she, or some one in her place,

would at the next Convention, offer the following By-law: "Any person chosen by unanimous consent of the Women's General Missionary Society may be made an honorary President of the Society." On motion Mrs. Annie R. Herron was chosen honorary President of the Women's General Missionary Society for ensuing year. On motion, this action was endorsed.

The following Local Committee was appointed by the President:

Mrs. R. R. Rutlege, Mrs. R. B. Keller, Mrs. Wm Schattgen.

The Secretary read a note from Mrs. Herron acknowledging the courtesy of the Convention and accepting the honor with thanks.

The minutes were read and on motion, approved. President, Miss E. D. Brown. Secretary pro tem, Mrs. Samuel Yourd.

Study for the Month.

AUGUST: SIAM AND LAOS.

"THE LAND OF THE WHITE ELEPHANT."

Text Book—The Nearer and Farther East.

Text for the month: And He said: Go ye into all the world and preach my gospel to every creature. Mark 16: 15.

Scripture Lesson: Isaiah 32d chapter.

Roll call—Response, "Why I believe in Foreign Missions" also Facts about Mormonism.

NOTE—For the three following studies we return to the United Mission Study Course. To many these are new fields. The broadening influence of such a plan of study needs no further inducement for careful study. We believe that many of our women will avail themselves of all possible information to make these studies profitable, as each one of the countries is fast occupying an important place in the world's activities.—EDS.

SUBJECTS FOR STUDY.

(Use the map in this lesson.)

1. The country and people.
2. What is their form of Government; what is their chief products and industry?
3. What religions prevail in Siam?
4. What denominations are doing Mission work in Siam?
5. Work of the British and American Bible Societies.

Helps for Leaders:

1. Name some of the Pioneer missionaries to Siam.
2. The beginning of Christianity in Laos. What are the prospects for the Christian religion to prevail.
3. What are the political conditions now?

NOTE—It is impossible for any one to undertake the studies of the United Mission Study Course without good helps. The Women's Missionary Magazine will provide for some. If possible procure the Reference Library in your society.

SOCIAL PROBLEMS.

1. Mormonism in our land.
2. Its progress and its corrupting influences.

DESIGNATED THANK-OFFERING, 1908,

NAME OF PRESBYTERY	Foreign Missions	Foreign Salaries	Foreign Schools	Home Missions	Dime Fund	Indian Missions	Freedmen's Missions	Junior Special	Ministerial Relief	Church Extension and Parsonage	Life Membership	Orphans' Home	Total
Allegheny			50 00	80 00	6 30								136 30
Arkansas Valley				10 00									10 00
Big Springs	16 00			20 00	5 00	5 00			5 00	10 00		2 00	63 00
Boston				22 00	5 00								27 00
Brookville		30 00	33 00	5 00									68 00
Butler					5 00								5 00
Chartiers					5 00								5 00
Cleveland					5 00								5 00
Des Moines											25 00		25 00
Detroit					5 00								5 00
Central Illinois	8 00			9 00			8 00		8 00	8 00			41 00
Kansas City			20 00										20 00
Keokuk					10 00								10 00
Lake	13 13			13 13									26 26
Los Angeles	5 00			5 00		5 00							15 00
Mercer								6 18	10 00				16 18
Monmouth	10 00		5 00	15 00			20 00		16 00	15 00			81 00
Muskingum										34 47			34 47
Princeton					5 00								5 00
Rock Island			15 00					2 75					17 75
Sidney				16 00									16 00
S. S., Linesville, Pa					5 00								5 00
Mrs H. H. Johnston	6 60												6 60
Miss R. H. Johnston	5 00												5 00
A Friend	5 00												5 00
Total	68 73	30 00	123 00	195 13	56 30	10 00	28 00	8 93	39 00	67 47	25 00	2 00	653 56

Division of 1908 Thank-Offering.

At the meeting of the Board of Directors, June 1, 1909, the following distribution of the 1908 Thank-offering was made:

Foreign Missions	$ 20 000 00
Home and Indian Missions	8 000 00
Freedmen's Missions	8 300 00
Parsonage Dep't	4 000 00
Junior Missionary Magazine	500 00
Literature Dep't	300 00
Ministerial Relief	243 06
Sr. Life Membership	25 00
Orphan's Home, Allegheny	2 00
Thank-offering Dept'. (Int.)	714 48
Total	$ 42 084 54

The designations for the various departments, are included in this distribution.

Mrs. J. B. Hill, Treasurer.

Living and Dead.

There is a sea which, day by day,
  Receives the rippling rills
And streams that spring from wells of God,
  Or fall from cedared hills;
But what it thus receives, it gives
  With glad, unsparing hand,
And a stream more wide with a deeper tide
  Pours out to a lower land.
But doth it lose by giving? Nay,
  Its shores and beauty see—
The life and health and fruitful wealth
  Of Galilee!

There is a sea which, day by day,
  Receives a fuller tide,
And all its store it keeps, nor gives,
  To shore nor sea beside;
What gains its grasping greed? Behold
  Barrenness around its shore
Its fruit of lust, but apples of dust,
  Rotten from rind to core;
Its Jordan water turned to brine
  Lies heavy as molten lead,
And its dreadful name doth ever proclaim
  That sea is—Dead!

—*Selected.*

Editorial.

The Annual Convention of the W. G. M. S.

No other event brings so much interest to the Christian women of our church as the annual convening of representative workers. The plan to send a new delegation every year, to these meetings, extends the interest as nothing else could. Women anticipate this gathering and are prepared to enjoy it and receive new inspiration in a way that makes such meetings well worth all they cost in preparation of time and money and labor.

Those accustomed to attend these meetings year after year, testify to the value such meetings are to their years' work, following.

It is a rare privilege to meet the christian women of our own denomination in these annual meetings.

Great preparation precedes such conventions. To make ready one's home, for large hospitality, is no small duty; to obtain the knowledge of the best way to care for their guests is worth much to the hostess. We, who have had this privilege, feel we could improve upon much we did, if we had another opportunity. Whether the women of our United Presbyterian churches in Buffalo, are thinking thus, we do not know, this we do know from experience in their homes, that they are rare hostesses. Each and every woman in attendance at the Convention in May, had "the best place to stay" during the meeting. Rarely, if ever, was the annual meeting more cordially welcomed to the homes of the church. This made a good beginning to a most impressive and well attended convention.

The Buffalo Convention will always be associated in the minds of those in attendance, as a meeting where women seemed of one accord in one place, waiting for the out-pouring of the Spirit, and they were not disappointed.

* * *

Our annual report, which followed in publication the annual meeting, included an earlier report of this good Convention. However, a few notes in this issue will only add emphasis to the words already gone into our homes through the columns of this Magazine. We particularly desire to call the attention of our readers to the well prepared reports of all the departments of work under the care of our W. G. M. S. This year, they are necessarily condensed. Few of our readers are acquainted with the greater cost of placing so much information under the cover of a Magazine. The subscription price of our Women's Missionary Magazine is sixty cents a year, for 12 issues. The cost alone, of the annual report is equal to more than two other numbers of the Magazine. It has been the custom for the Magazine Committee to pay part of this cost, the remainder paid by the Women's Board; this year, it was necessary for the Magazine to meet the entire cost, and they found advisable to shorten these reports. The necessity for brevity, found its recompense in the excellency of preparation. Surely, they were never more carefully placed before our readers, and we believe the attempt to place them in an earlier issue than formerly, will be well received, at least, it is worth the trial.

Make good use of the annual report during the year, and we believe the result on next year's work will be even more encouraging than reported at Buffalo Convention.

* * *

Mrs. Hervey presided with ease and sincerity. She impressed the Conven-

tion with her faithful preparation for the responsible duty she had assumed. The program, which was largely the work of her mind and heart, led each one to further belief, that the Holy Spirit had been the medium for the thoughts provided. Mrs. Hervey was the servant of His work during the year, and well may we be grateful for the christian associations her work brought to this meeting.

* * *

Next to the arduous duties of the president of these annual meetings, is the efficient service of a good vice president and faithful secretary. Mrs. J. S. Dague, as helper to Mrs. Hervey, deserves mention, and will be remembered by many, as she made friends during her efficient helpfulness to the Convention.

Mrs. J. T. Logue has had a difficult work to perform. The incessant demands upon the Recording Secretary is more fully appreciated by those who attend these meetings frequently. From the opening, to the closing hour of our annual meetings, the Recording Secretary must be present and attentive. It is no disparaging comment, to say we miss our former and long service friend and Secretary, Mrs. Mary W. Porter. Another generation of women, who never knew Mrs. Porter, must come into service, ere her voice and work will vanish from memory, and yet, as rare as her ability was in her sphere, the one that she helped to make her successor, is well chosen for the duty, and may her service extend with more and more efficiency into many years.

* * *

Our pen involuntarily records the faithful service of others. What would a Thank offering service seem like, without Mrs. Mary Clokey Porter.

God has wonderfully spared this hand maiden in her rare work, as Thank-offering Secretary. The fact, that year after year, this service is one of the special features of the Convention, is recognition of its importance to the work the women are doing. It is no secret that a few women and *some men*, have a small appreciation of this one department of our work. We are thankful they are in the minority, as we judge from the increased popularity of the Thank-offering. We are *thankful* for the *thank-offering*, and also the *Thank-offering* Secretary. May they work together in increased devotion and popularity, for the blessed work they are doing, many years.

* * *

How many women in attendance at the Convention, gather any idea of the work the women of the Board of Directors are doing? Some there are, who have taken for granted, their services, saying they love to do it, and have plenty of time, etc,. etc., and you who have said these things, know what the "etc., etc.," means better than others do. We venture this, that few women, after an acquaintance with these womer, who plan work and assume responsibilities, but that appreciate them and love them with a singular affection. Let us think more about their responsible and incessant duties, and pray often for their health of body, and endurance of grace to the end of their important task.

* * *

There was unfeigned sorrow in the absence of Mrs. E. M. Hill, our Foreign Secretary.

Since the departure of Mrs. Reid, Mrs. Hill has been an untiring successor to the work so long in the care of Mrs. Reid. During the past year, Mrs. Hill has had to relinquish all her duties, and finally was compelled to resign from the Board of Directors, in order to recover her health. The Convention missed her. May it be God's will to speedily restore Mrs. Hill to the work she was so ably performing when illness came to her.

Mrs. John A. Wilson, known to us so well, as editor of *Junior's Magazine*, became acting Foreign Secretary, and she too, has had a brief illness and was not permitted to attend this meeting.

* * *

There were others, Mrs. Herron, Miss E. D. Brown and Mrs. McDonald, who

were absent from this Convention. It is a feeling akin to lonliness that we did not meet many who are accustomed to be in attendance at the annual meeting. It is painful to have the experience and the service of such women interrupted by over-taxed physical endurance. Even others in attendance, of this Board, have had more than they could carry, often of the increased duties encumbent upon their great work. Others in attendance, who have impressed many Conventions of their superior fitness for the work that has come to them, were Mrs. H. C. Campbell, Mrs. N. Wylie Stevenson, Mrs J. B. Hill, Mrs. John A. Crawford. Mrs. J. D. Sands, Mrs. J. A. Alexander and Mrs. Morton, have more recently been appointed to their several offices and have helped to strengthen the cord that binds women to Women's Work.

We especially are grateful, that in the growing work, the responsible position of Treasurer, has one of so much ability —Mrs. J. B. Hill in her work is of rare fitness. Save her for further service by your careful and prompt remittances.

* * *

Nothing would be more in accordance with our enjoyment of this meeting, than to talk of the great privilege it is, to meet the young women of the church in these Conventions. Reference elsewhere has been made of the representative Young Women. They performed each duty committed to them with delight as well as preparation.

The report of the year gives assurance that the young women of the United Presbyterian church in the home land, as also in Egypt, are assuming the responsible duties of Christian service.

* * *

And the Juniors—not only had Mrs. Stevenson great joy in the report of the year's work, as she gave to the Convention, but in addition, an opportunity to meet a large and attractive company of Juniors, as they appeared on Wednesday afternoon. They showed careful and intelligent training in their chosen program, rendered by the children from the four churches of Buffalo.

* * *

The plan to engage in worship during the mid-sessions of morning and afternoon, found the Convention, in mind and body, ready. The objectionable confusion of entering the church during the hour of worship, is avoided and the pleasure afforded in worship, will continue as part of the order of the Convention, in the future.

* * *

The solemn and helpful impressions of the hour of prayer remains with each one. May not the faithful attendance and prompt response to every request for the good of the meeting, have found its recompense in these things, namely the women, were found in their places at the appointed hour and continued there in attendance and in spirit.

The disturbing element of visiting, during the hours of Convention program, is not found in these meetings.

* * *

Another impressive thought: the women were eager for information, and judging from use of note books, there have been many interesting reports given ere this, throughout the church.

* * *

Our Foreign Missionaries. How sweet to meet them each year; a new face and yet their names are so familiar, we are never strangers. There were at Buffalo, Dr. Maria White, and how good her address was, and how well received in rapt attention. God bless Dr. White for many years of medical service. Mary J. Campbell next in rank of time, as servant of Christ to foreign India. We all know her. Have you her last book, "Daughters of India?" If not, send to Monmouth, Illinois for it, address orders to Rev. W. J. Buchanan.

* * *

We have scarcely touched the good things set before us to enjoy, at the Buff-

alo Convention. Again, ere we close this pleasant duty, let us recall many times, the Spiritual uplift received there. Although we heard reports that gladdened and inspired us for future work, yet the prominent feature was the love to Christ, more love to Christ. We love always, to hear our friend, Mrs. Alter, Field Secretary, talk on this theme. May she have great power as she resumes her former duties to the church, in showing to the women, how this love wins service to the Master.

* * *

Miss Mary Martin a, daughter of missions, as well as a faithful Missionary. Miss Helen Ferrier carried to this Convention the burden of the girls of Egypt. How wonderful God has spared lives, Miss Mary Logan, for a number of years, seemed too delicate for the arduous labors of a Missionary to India, and yet is home again on a short furlough, and at the Convention. Does not the few faithful women giving their lives to the foreign fields, set the many others, able to do the same, in strange contrast? Is there only here and there *one* to go?

* * *

Four young women will go to the foreign fields this fall—one, Miss Lawrence, of Columbus, Ohio, was in attendance at the Convention.

* * *

The Freedmen Mission had a most excellent representative in Miss Ella A. Hawkins of Henderson Station, North Carolina. Her address will be used in leaflet form for distribution.

* * *

Thursday evening, Miss Irma Allen, Home Missonary, gave an address on Home Missions. We hope to give part of it to our readers later.

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In the Statistical report, June Magazine, an omission was made of the contribution of 1st Washington, Keokuk Presbyterial. They contributed for missions $108; for other purposes $14, and a Thank-offering of $110.15.

During past years, many responded to our request for ONE *new subscription. Did you? We need your help.* Begin now for the new subscribers.

* * *

The Juniors have built a parsonage during last year, and increased their membership.

Next year, they will have, for special work, a home in Sialkot, adjoining the Memorial Hospital, to be known as the Elizabeth Gordon Home, in honor of one who was the first single woman Missionary from our church to India, more than fifty years ago.

* * *

Read the annual report. Give your prayers, your time, your means in behalf of this, the greatest work provided in the history of the ages, WOMEN'S WORK FOR WOMEN.

* * *

The tragedy enacted in Turkey, calls forth the deepest sympathy for those upon whom this dreadful experience has fallen.

The suffering to women and children is beyond expression. A seed shall rise from the lives given in that scene, yet for those who have been called to suffer, we must direct our interests. In behalf of humanity, it is awful to contemplate such atrocities possible to occur where the Mohammedan religion prevails. May this heart-rending occurrence never be repeated.

* * *

Renew your subscription to the Women's Missionary Magazine promptly, thereby doing a great favor to the treasurer.

* * *

Owing to the fact that we published the Annual Report in the June number of the Women's Missionary Magazine, instead of the July number, as heretofore, the interesting correspondence from our Foreign Mission stations, was crowded into a later number. We regret any delay in publishing these good letters, and hope to keep up with the copy hereafter.

Young Women should make an effort to attend the New Wilmington, Pa., Convention Aug. 13-22. For information, correspond with Dr. C. R. Watson, 200 N. 15th St., Philadelphia, Pa.

* * *

United Study for Next Year.

The book for our next year's United Study of Missions, written by Dr. and Mrs F. E. Clark is entitled *The Gospel in Latin Lands*, with *Outline Studies of Protestant Work in the Latin Countries of Europe and America.* We subjoin the attractive Table of Contents. Preface. Part I, Latin Europe. Chapter I, The Gospel in Italy. Chapter II, The Gospel in France. Chapter III, The Gospel in Spain, Austria, Portugal. Part II, Latin America. Chapter IV, The Gospel in Mexico, Central America, The West Indies. Chapter V, The Gospel in Western South America. Chapter VI, The Gospel in Eastern South America.

* * *

Memorial Service.

When the members of the United Presbyterian Women's Association convened for their monthly meeting, May 28th, Pittsburg, Pa., they were deeply moved; for in the last few weeks, three of the members had been called from service to reward.

These were Miss Mary W. Lockhart, Mrs. H. H. Trimble, both active members of Columbia Hospital Board and Mrs. N. D. Jones, who had been a member of the same Board, previous to her removal to Denver, Colorado.

To show our respect and love for these departed sisters and fellow workers, the devotional hour took the form of a Memorial Service.

Mrs. H. C. Campbell led the service.

Prov. 31 was read.

Of each of the departed it can be truly said "Her own works praise her in the gates."

In the words of the opening psalm,

"Well he knows our frame remembering
We are dust, our days like grass;
Man is like the flower blooming
Till the hot winds o'er it pass."

We were led to realize what a true description this is of human life. Mrs. Trimble was with us at our last meeting and in less than two weeks she was called up higher.

Mrs. T. C. McKelvey and Mrs E. W. Gormley led us in prayer

Loving tributes were given by Mrs. Jean Sands, Mrs. W. P. Price, Mrs. H. H. MacLachlan, Mrs. S. P. Donaldson, Mrs. T. C. McKelvey, Mrs. Jas. Carothers, and Mrs. H. C. Campbell.

Miss Lockhart had been a member of the Hospital Board for almost eighteen years. Through all these years, she had been an earnest, active, devoted member. In her declining years when she was scarcely able to attend the meetings, her interest did not abate.

In the tributes paid her, the thought brought out most prominently, was her great loyalty. Loyal to parents, pastor, friends, work and everything that was for the right.

Mrs. Trimble had been a member and Corresponding Secretary of the Board for ten years, and how well she was qualified for filling the position.

We all felt it a great treat to listen to her carefully prepared reports, always presented in her gentle, unassuming manner.

In the many tributes paid to her memory, her great faithfulness seemed to impress all.

Perhaps the last work done by her, was her part in preparing the leaflet sent out by the Association. It surely bears the impress of her faithful work.

Those most closely associated with Mrs. Jones, told of her great devotion to the work, and of her great interest even after she had moved to the far west.

Three less to work with us here, but three more crowned ones.

"They rest from their labors and their works do follow them."

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

TAKE NOTICE.

The story of the Statistical Reports of Missionary Societies, tell of their distribution of contributions for the year ending March 31, 1909.

For salaries of 69 missionaries, support of 3 boarding schools, 3 hospitals and 4 dispensaries in India, Egypt and the Sudan	$31 002 00
For salaries of 12 missionaries and their work in the home land among foreigners, mutes and spiritually needy in western cities.....	8 800 00
For salaries of three ministers and one young woman and their work among the Indians	1 807 00
For salaries of 39 missionaries and industrial work at 17 stations among the Freedmen	4 678 00
For aid in erecting parsonages for struggling mission congregations.....	3 720 00
For Ministerial Relief....	1 102 00
For Young Women's Special Work.....	1 750 00
For Junior Special Work	2 273 00
Total.	$ 55 132 00
Congregational Work $ 28 381	
District Work 3 159	
Other Objects 2 011	
	$33 551 00

The above reports show that almost three dollars($3.00) of every five dollars ($5.00,) contributed by societies, the past year, were given to work entirely outside of that which missionary societies are pledged to support. IS THIS RIGHT? IS IT JUST TO THE WOMEN'S GENERAL MISSIONARY SOCIETY?

If all societies would follow the example of those which designate their money to outside work, the entire work would be so crippled that much of what has been assigned to the care of this Society, would have to be returned to the Church Boards for support.

The Object.

What is the object of the Congregational Missionary Societies? The constitution answers:—"The object is to develop the missionary spirit and to aid in the work of the Women's General Missionary Society." What is the object of the Women's General Missionary Society? The charter of the corporation answers:—"The corporation is formed for the purpose of co-operating with the Boards of the General Assembly in support of missions and medical missionary institutions, and of erecting mission churches and houses for missionaries in this, and other lands."

Line Upon Line.

The General Assembly in assigning certain parts of the mission work of the church, to the special care of the Women's Board—the business agent of the Women's General Missionary Society—does it without any appropriation for its support.

The Women's Board has no money except what is paid into its treasury by the Senior, Young Women's and Junior Societies, hence it must look to them for support. If their funds are diverted to work outside of the W. G. M. Society, its work must necessarily suffer loss.

The loyalty of faithful helpers has made possible the great work accom-

plished in the past twenty-six years; work for which every United Presbyterian woman should thank God.

The Woman's Board can do nothing without the systematic and liberal support of the missionary societies—hence, the future success of the great work entrusted to the women of the church, depends upon their loyalty to it. Loyalty strengthens and helps to deepen and broaden the work, while disloyalty weakens and discourages work and workers.

Let "LOYALTY" be the watch-word of every Society, throughout the entire future.

Precept Upon Precept Then! ! !

A Plea For Thank-Offering Boxes.

When the plan of giving gifts of gratitude regularly, systematically and proportionately will have been adopted by all the women of the church—as very many have already done—then will there be found at least, one thank-offering box in every home, and then will it be faithfully and prayerfully used:—

THEN will there be a grand total of thank-offerings reported at every annual convention:—

THEN will there be no delay in sending workers into the Lord's great harvest-fields at home and abroad:—

THEN will there be no need of overworked missionaries in any field:—

THEN will there be no need of considering for days and weeks, the very least that can be used in strengthening and enlarging the evangelistic, educational and medical work:—

THEN will there be no need of the Associations in the foreign fields, cutting down their estimates for Women's Work to the very lowest notch before presenting them to the General Assembly:—

THEN will the Women's General Missionary Society be able to greatly broaden its sphere of usefulness, and to accept of additional trusts from the General Assembly:—

THEN will the Women's Board undertake more and more to lighten the burdens of the other Church Boards:—

THEN will the women of the Church study more, pray more, serve more, the work to which they give their gifts:—

THEN no seer can tell where-unto the Women's Special Work will grow.

Is there one woman—younger or older—in the Church, who does not desire to be a helper in this great cause?

Is there one who will not accept a thank-offering box and in faith and prayer, and intelligence, use it for the up building of Christ's kingdom?

CAN THERE BE ONE?

After the May Convention---What?

The end of one year's work means the beginning of a new year of service.

The close of one campaign means the opening of another—there is no time for rest for Christ's army, as long as there is one soul unsaved. "Go ye!" means be not idle, be up and doing—so *all* should work and be *always* at it.

After the convention—What?

1. Study carefully the report of every department of work, as given this year in the June number of the Women's Missionary Magazine.

2. Seek to know the needs of all departments.

3. Have these needs kept before the societies in some striking way, on chart or blackboard, in order to reach the heart's sympathy through the eye as well as the ear.

4. As new work is given to the Women's General Missionary Society, plan to increase the contributions and thank-offerings for its support.

5. As a special appeal is made for any one department, be very careful to not rob another department in order to respond to it, lest in aiding one, you cripple the other.

6. Adopt some good plan for doubling your membership, your contributions and your offerings, and wisely and prayerfully carry it out.

7. Every year, set your aim in every way, higher than the previous year, and every day, make diligent effort to reach it.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

"Precious is the stream of life-giving Truth in Siam, where nearly all the people bow before the gilded idols! Precious are the Christian faith and hope, and lives of those thirsting souls, who have found the way to the Fountain, and drink and live!"—Selected.

TOPIC—SIAM AND LAOS:

Suggested Program For August.

SING—

PRAYER—for missionaries and their work in Siam and Laos.

SCRIPTURE LESSON—Mark 16:15-20; Ephesians 5:8-21.

ROLL CALL—Conduct as a Geography lesson.

SKETCH—Life of Guatama Buddha.

ANN HASSELTON JUDSON—tell of her relations to Siamese mission.

PAPER—Progress of Siamese women in thirty years. See Missionary Review of World, May 1909.

DESCRIBE Siamese houses—(Illustrate with paper model.)

ROUND TABLE—Characteristics and vices of the people.

PAPER—Child life in Laos, (Siam and Laos by Lillian Johnson Curtis.)

SUM—Missionary work past and present.

Reference books: "Nearer and Farther East" and "Springs in the Desert."

Echoes from the Buffalo Convention.

The Convention was excellent.

* * *

The Young Women's Missionary Society has made excellent progress the past year. We now have 194 societies and over 3000 members, and we contributed almost $15,000 for all purposes. I feel sure the personal work, done the past year, has and is bearing fruit.

* * *

Mrs. Alter is a warm friend of the Young Women's work and I am sure, as Field Secretary, she will be a great help.

* * *

It was remarked many times that there has never been a Convention at which there were so many of the young, and younger women, both, on the program and in the audience.

A goodly number of them said if they had gotten nothing else at the Convention it was worth all it cost to come to hear "Glimpses from the Mission Fields."

* * *

It was one of the most deeply spiritual Conventions we have ever had and the people of the Buffalo churches treated us royally.

Mrs. J. A. Alexander.

"The Women's General Missionary Convention from a Young Woman's Point of View."

If we, as young women, live up to the standard set for us by the members of the Women's Board, and the delegates who were present at the recent convention, what wonders we could do, both in our Society and our church! On the first night of the convention, everybody seemed so happy, although many had traveled far, and were weary from their journeys, yet all were ready joyously to greet old friends and cordially willing to meet new ones. The writer was in a position to notice, and did notice that the woman with the complaint was the very rare exception, and not the rule, by any means. One impression I received of the convention was that meeting these good women, and talking with them could not help having great influence on any young woman, who hesitated about taking up active work in the Women's General Missionary Society. We will of course be more interested in, and more intelligent about the work done by this organization after seeing and becoming acquainted with the active workers.

In thinking about it, after it was all over, the whole programme of the convention seemed to be modeled after a regular church service. The first night we might say, was the Invocation, the calling of the people together, and the calling upon God to be present at the other sessions and also the kindly greeting of one another, and the introduction of the prominent speakers of the convention.

During the day, many words were said, and many prayers offered, and other exercises were carried out, all seeming to lead up to Wednesday evening, which service we might call the climax of what had preceded, and the inspiration of what was to come. Now was the time for our mid-service offering. The delegates at this most impressive Thank-Offering, made a substantial acknowledgement of all God's mercies. I will always remember not only the ease and order of this service, but also the sweet solemnity.

The third night of the convention seemed to me, a benediction. The picture of our missionaries grouped on the rostrum, will remain long in my memory, as will also many of the words spoken on that evening. The expressions on the faces of the missionaries were all cheery and happy, and seemed to reflect the joy of their great work.

During the day, the hours of worship were very impressive. I would especially mention the consecration service, on Wednesday afternoon, when the speaker brought to our minds, pictures of Christ's life on earth, from the beginning to the last hours on the cross. It seemed that if a person had not already dedicated herself to the work of her Master, she could not help doing so at this impressive service.

There were many things, in fact, almost everything on the program of this convention, which were helpful to anyone engaged in Young Women's work, although very little time was really given up to this subject.

On one afternoon, during the convention, all young women belonging to Young Women Missionary societies were asked to rise. Comparatively few arose, but although few young women were present, the fact impressed me, that the convention would help the young women nevertheless. With so great an abundance of good things, as was heard at this convention, there must be many seeds of blessing carried to all the women, young and old, throughout the church.

Agnes H. Broad.
First United Presbyterian church, Buffalo, New York.

Bright Side of Camp Life.

Camp Natt.

My Dear Friends:—

It is raining. We expected to move to another camping place today, but the rain is so much needed that we are not worrying because of not being able to move. The people here tell us we always bring the rain with us and so they were glad to see us this year as they wanted it very much. It was here that our tents fell last year in the storm. But today, although it is raining very hard, the wind is not strong, so we hope to get along all right. We are glad to have a rainy day in camp sometimes, as it gives us an opportunity to write. But today, in spite of the rain, a number of women have come to us.

The last letter I sent you, was not a cheerful one and I think I promised a more cheerful one this time, and to tell of some who have accepted the Message, and been led away from darkness and superstition. Last year, I wrote of the people in Ahmednagar. When our camp reached there last season, we found a number who rejoiced our hearts because of the clear way they understood and we felt they were so well ready for baptism, which was to be given them on the following Sabbath. But the Mohammedans threatened them and told them wild stories, such as that we baptized with hog's blood. Well, when the time for the service came, they had all backed out. One came and asked to be baptized in the tent, but we do not do things that way, and they were told it must be done openly. We have prayed much for these people in the intervening year, and when we went this season, one woman and three men were ready and glad to be baptized before everyone.

In Noinuala, on our first visit this year, we met quite a number preparing for baptism and many crowded around us, eager and willing to learn. On the third day another visit was made, and only a few were brave enough to come near us. The Mohammedans had been working on the day in between our visits and all but a few were frightened. Only four were baptized.

In a few days, in another village near —Saharan—eighteen were willing to be the first ones to accept Christ before the world. The first baptisms also took place that week in Pandora—thus making four more villages added to our list in which there are Christians—all in one month. It is hard to be the first in a village, to stand up against the threats and taunts and lies of the heathen, and so the first brave ones rejoice our hearts. We are praying for these new ones, that their faith fail not, and that they may be victorious over the evil one, who will tempt them to deny Christ. This is where you can help. I wonder if we realize how much is wrought through prayer, and do we realize fully, too, that distance is no hindrance—you can help us in India—you can strengthen the weak ones—you can encourage the disheartened souls, and in so doing, you will have peace and joy in your own souls.

Last week, one of our pastors brought me a necklace that had been given him by a woman. It is only a cord, having little pieces of twigs knotted on it, about an inch apart. Had been bought from a religious man and was charmed, so as to be healing to the one wearing it. This woman is an inquirer, and when the pastor had explained to her the uselessness of such things, she gave him the necklace.

In yesterday's collection, here in this village, was a silver ear-ring. The ring is much bigger than any bracelet.

Isn't it good to know that God is thus working in the hearts of men and women?

Very Sincerely,

Sue Cooper White.

Notes From Kate Hill Missionary Society, Rock Island, Ill.

Our Kate Hill Missionary Society held its annual Open Meeting in March, a good number of our friends being present. Very encouraging reports were given by the secretary and treasurer, and the officers for the new year introduced. The program of the evening consisted of several selections by the Sabbath School Orchestra and a series of tableaux, which proved a very novel way of presenting our various departments of work. Several tableaux were given to portray life and work in our foreign fields, then illustrations of work among the Freedmen, Indians, Italians and Mountaineers were given, also scenes typifying our work at Columbia Hospital, the Orphan's Home and the Home for the Aged.

The following extract from a letter received from Miss Kate Hill, for our Open Meeting, will certainly prove interesting and helpful to the young women of our department She wrote: "Yesterday we had a very interesting visit with a Hindu woman. Her husband had called on us the night before, and asked us to open a mission school here, as he wanted his son to learn the Bible. He had been educated in the mission school, and said, 'I am a Christian, but my father never would let me be baptized.' I asked for his father and he said 'he is dead.' I said, 'Why do you not confess Christ now,' and he replied, 'I have inherited my father's wealth, I am married and have children and cannot forsake them.' We went to see the wife and she also was full of her own troubles. Her sister had been taught by a missionary, and had lost nine children, but through it all she had loved the true God—'she reads your books and prays to your God twice every day, and is comforted' the woman told us. But she added, 'I have no comfort. I had a beautiful boy, but he took small-pox. I did not eat or bathe, but took an offering to the goddess of small-pox, but he died. My husband said, 'only God can make him well,' so he ate and slept as usual. Three days later, the little girl was taken ill, and she died, and I had no comfort. Then they came to this new canal country, and here another beautiful girl was taken ill. She said, 'I called on no goddess. My husband brought medicine, the child seemed to get better, then suddenly died. Then my fifth child took small-pox, but she lived.'

What is this woman to do? She lost faith in her idols and goddesses. She thinks her sister gets comfort from the true God, but she does not know Him. Once a year we come and teach her of God as revealed in His Son, Jesus Christ, but it will be a year before we come again, and they forget so much—Satan kills their desire to know and learn. Her husband has hardened his own heart, and is indifferent. It is so hard to move on, and know that a year, at least, will pass before we can come again. This woman really has not heard enough to accept or reject.

All the time they are dying, without Christ and without hope."

Very sincerely yours,
Mildred Warnock.

Calendar of Conferences of the Young People's Missionary Movement for 1909.

1. Whitby, Ontario, Canada, July 2-9.
2. Lake Geneva, Wisconsin, July 2-11.
3. Asheville, North Carolina, July 2-11.
4. Silver Bay, Lake George, N. Y., July 23-August 1.
5. New Wilmington, Pa., August 13-22.

THE AIM OF THESE CONFERENCES.

1. To train leaders of mission study classes.
2. To discuss the best plans of missionary work in young people's societies,

Sabbath Schools, and other church organizations.

3. To lead young people to consider missions as a life work.

4. To inspire missionary work by messages from missionaries and other leaders.

5. To deepen the prayer life of those who must lead in missionary work.

We urge every young woman to make an effort to attend one of these conferences, that at New Wilmington, if possible, as it is our own. For information, correspond with Rev. W. R. Wilson, 106 Dalzell Avenue, Ben Avon, Pa.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N S., Pittsburgh, Pa.

Our topic, this month, is a most important one, and several Junior Leaders were asked to give practical, tried methods in teaching the children to pray, but we will give the entire space, this, month to Mrs. Porter's suggestions as these have been tried and, she says, worked successfully.

Teach The Children to Pray.

Suggestions to Junior Leaders,

MRS MARY CLOKEY PORTER.

One of the most important and far-reaching responsibilities of a Junior Leader, is to teach the children to pray.

It is comparatively easy for them to learn to sing, to commit Bible verses, and to even write papers on given topics, but to put their desires into the form of prayer, is always difficult—hence the need of a wise, tactful, consecrated leader to direct and help them to grow into a prayerful life.

Remember, that they may be saved for Christ without possessing special talents, without education, and without comeliness of form or dress, but they cannot be saved without prayer. If they are to receive salvation from God, they must ask it of Him; if they find Him, they must seek Him, and seek in believing prayer.

Junior Leaders should make very plain to even the youngest child what prayer is, and how prayer differs from praise and Bible study, and serving and giving. They will soon grasp the idea, that God talks to them through His Word, and through prayer, they talk to Him. It then becomes easy for them, with their childish faith, to believe that He hears them and when it is for their good, He gives them that for which they pray.

Many a child has a prayer in his heart, although unable to express it with the lips. It is the Leader's place to teach him to form it into words.

SUGGESTIONS.

1. Keep prominently before the Juniors, God's promise of help in learning to pray, as found in Romans 8:26. Being unable to express their desires in prayer, is one of their "infirmities," and the Holy Spirit will help if they ask Him.

2. Occasionally have Bible Readings on How to Pray, When to Pray, Where to Pray so as to keep in Their Minds What the Scriptures Have to Say About Prayer. (Order leaflet—Bible Words on Prayer—from Room 907, Publication Building, Ninth St., Pittsburg, Pa.)

3. In training the Juniors to pray audibly, begin with having groups of

three or more, to pray the Lord's Prayer in concert. Again, have one stand at the desk and lead all in concert, then a single voice to pray it alone.

4. Select several psalms containing prayer verses, to be read carefully at home, and then have them used as prayers at the meetings.

5. Have such prayer psalms as Bible Songs 109:1-4 (Psalm 51) and 301:1-3 (Psalm 141) committed to memory and sung very softly with bowed heads. Make plain, the difference between a psalm of praise, and a prayer psalm, and aim to have each sung in the proper spirit.

6. At every meeting, give the children something definite for which to pray. Occasionally write subjects for prayer on the blackboard. Have these read low in concert, and then with closed eyes and bowed heads have each one offer a sentence prayer on the subject he or she may select.

7. If the study for the day is home missions, call forth answers to the question—Who in Our Country Need to Know the Story of Jesus? Write the answers upon the black board, and call for at least, one prayer for each class named.

8. If the work in any one country is the subject of study, mark the stations upon a map, drawn by one of the Juniors, and below each station, pin a card, containing the names of the workers there, and have prayers offered for them.

9. Very often, note upon a chart or black board, a list of God's blessings bestowed upon all—and call for sentence prayers of thanksgiving. No one thing will teach the young to be "thanks-livers," and "thanks-givers," like training them to take notice of God's goodness to them, and in prayer to thank Him for them.

10. Encourage the Juniors to make written or spoken requests for prayer for members of their own families, or for friends or neighbors who are sick or in sorrow. Provide a box, occasionally, in which timid children can drop their written requests.

11. At every meeting, give a prayer verse or sentence prayer, for daily use until the next meeting. Appoint the children in turn, to bring in these prayers.

12. Have concert prayers committed to use at the opening and closing of the day's services. For instance, open each meeting promptly with silent prayers, closing with the following petitions: "Heavenly Father, help us to do right in thought, word and act, so as to please Thee, our God, for Christ's sake. Amen."

13. Teach suitable prayers in verse to pray morning and evening at home.

JUNIOR LEADERS—Begin your work, continue your work and end your work in prayer, if you would succeed in teaching the children to pray.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

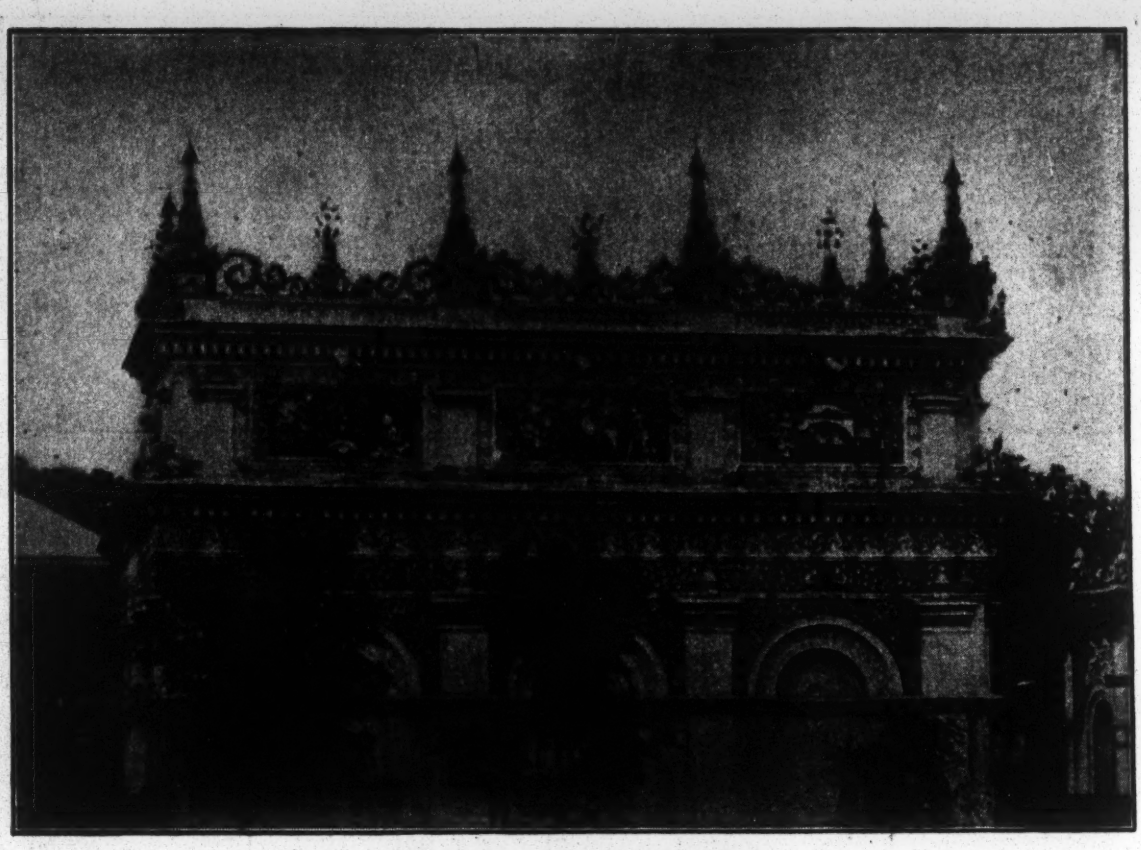
NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

E57-75-66

The Buddhist order, in the scale of being as relates to this earth, places the priest highest of all; the ordinary man, in a place of much honor; the sacred white elephant, nearly as high as a man; the ox, of much honor; and below these are lesser beasts, each a stage lower in scale, till you come to the dog. The dog of the East is a despicable animal. But the *woman* is always said to be "in a status below the *dog*."

There is an illustration of long standing in Burma showing the Buddhist's idea of the spiritual status of women. The priests are given to use this illustration. They say "a mirror was let down from the skies which had the miraculous power of revealing the relative spiritual status of every being that stood before it. If the creature was high in the scale of being, there was a perfect image produced; but if low in that scale, there was but a faint image, or none at all. So it came to pass that an angry female dog and an anxious woman stood before the mirror to discover, each for herself, the secret of her merit and standing, when, lo! the dog made a perfect image, but the woman was not reflected at all!" The immortal woman for whom Christ died, tho she knew not of His saving love, was classed by the heartless system of Buddhism beneath the outcast dog, the most miserable of the Oriental curs. And yet there are people of America who laud Buddhism especially for what it has done for women!

—Extract from *Missionary Review.*



AN IDOL HOUSE, BURMA.

A shrine containing many idols, built next to a great pagoda, with three large panels at the top representing scenes from the life of Buddha.

WORSHIPING THE PAGODA, RANGOON, BURMA.

A group of men and women worshiping several small pagodas near the great Shive Dagon Pagoda, which rises fully three hundred feet in its glory, a glittering golden cone.